THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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THE CHURCH AIDS LABOR

WITHOUT attempting to discuss the details of the Wagner bill, which seeks to provide for labor's right to self-organization and for the establishment of a tribunal for the adjudication of industrial controversies, the National Catholic Welfare Conference, through its administrative committee of bishops, has filed with the Senate Committee considering that measure a statement strongly upholding the right of workingmen to form their own labor unions, and to bargain collectively. The bishops have taken this action because of the fact that the encyclical letter, "Quadragesimo Anno," on reconstructing the social order, or portions of that document—which is the authoritative basis of Catholic social action—has already been cited in the hearings on the Wagner bill held before the Committee on Education and Labor of the United States Senate, of which Senator David I. Walsh is the chairman. That Catholic teaching supports and indeed demands the principal measures put forward in the Wagner bill, could hardly be established as a fact simply by such references to the Pope's letter, or quotations from it, as have entered into the arguments before the Senate Committee; but the bishops' statement emphatically declares that such is the case. All the episcopal chairmen of the National Catholic Welfare Conference, with one exception, together with several assistant chairmen, were present at the semi-annual conference held in Washington, which issued the statement. The one bishop of the committee absent was prevented by illness from being present. As the National Catholic Welfare Conference is the Catholic hierarchy of the United States, the action of its adminstrative committee, fully authorized to speak for the conference, comes as close to being the voice of the entire Catholic Church in this country as is possible—short of what the bishops might promulgate in a solemn council. As the daily newspapers may not in some cases—probably in many—print the whole text of the statement, we quote it in full. It is short, but mighty. How far it will guide and direct the thinking and the action of individual Catholics remains to be determined later on; but that it represents the moral teaching of the Catholic Church admits, we hold, of no reasonable doubt whatever. This momentous utterance is as follows:

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"The Honorable David I. Walsh, Chairman,
"Committee on Education and Labor,
"Washington, D. C.

"Dear Mr. Chairman: In view of the fact that the text of the 'Quadragesimo Anno' or portions thereof has been placed in evidence in the hearing on S. 2926 before the Senate Committee on Education and Labor, the Administrative Committee of Bishops, National Catholic Welfare Conference, judge it in order to send you the following statement and ask that it be filed with your Committee in the hearings on this bill.

"Congress is considering legislation providing for the protection of the worker's right to self-organization and the establishment of an industrial tribunal for the adjudication of industrial controversies. Both purposes are in complete accord with and are required by the Catholic social program enunciated by Pope Leo XIII in 1891 and by the present Holy Father, Pope Pius XI, in 1931.

"The statement issued in 1933 by the bishops of the Administrative Committee, National Catholic Welfare Conference, declares: 'His [the workingman's] right to organize must not be interfered with. . . . Labor and trade unions offer one means of obtaining justice in wages and salaries. The normal working of such organizations, whether singly or as a federation of unions, should be to promote the general welfare and to insure for all workers, whether skilled or unskilled, maximum employment, adequate remuneration, the protection of their rights as men and as citizens, and security against accident and indigence. . . . Capital and labor should work for the common welfare and for their mutual interest should encourage all workers to organize. Unions, embracing all groups of workers, should be governed by good sense. They should endeavor to distribute opportunity to the workers of every class. They should always seek competent and disinterested advisers, that their organizations may ever be characterized by sanity.'

"The worker's right to form labor unions and to bargain collectively is as much his right as his right to participate through delegated representatives in the making of laws which regulate his civic conduct. Both are inherent rights.

"The worker can exercise his God-given faculty of freedom and properly order his life in preparation for eternity only through a system which permits him freely to choose his representatives in industry. From a practical standpoint, the worker's free choice of representatives must be safeguarded in order to secure for him equality of contractual power in the wage contract. Undue interference with this choice is an unfair labor practise, unjust alike to worker and the general public.

"To determine the rights of both worker and management and to resolve the conflicting claims of both parties, an industrial tribunal, with mediation and arbtitration powers, is necessary. This procedure is dictated by the plainest requirements of reason and public order. The opposite is chaos and anarchy.

"Thanking you for your favor in filing this for the record of the hearing on the bill in question, we remain,

"Most respectfully yours,
"John J. Burke, C.S.P.,
"General Secretary."

That the issues raised in the Wagner bill are of the gravest kind, is certain; and no less certain is the fact that until or unless they are settled equitably there can be no permanent or satisfactory basis for our industrial system. And of late there have been most disquieting symptoms of dangerous unrest in the relations between employers and the employed. The month of March had three times as many strikes as February. In February there were 78 strikes, involving about 56,000 workers, while in March there were 218 strikes involving 137,000 workers. There were brought before the regional labor boards in March more than 600 cases as compared with 431 in February. Senator Wagner, head of the National Labor Board, notes two outstanding facts, one favorable, the other highly disquieting. He says:

"Outstanding still are the two main characteristics to which the National Labor Board directed attention in its report to the President on the first six months of its work. First, is the fact that the majority of employers and employees continue to make increased use of the boards. Second, is the fact that a minority of large employers, whose following has not diminished, persist in an attitude which does not make for industrial peace and constitutes a heavy obstacle in the way of the work of the boards."

Discussing international relations—which as we all have learned in recent years depend so largely upon economic relations, as these again depend upon industrial relations—Dr. James Brown Scott, director of the Division of International Law of the Carnegie Endowment for International Peace, recently declared that no treaties or pacts could possibly secure world peace unless or until moral principles are recognized and respected. In the statement issued by the bishops, the moral principles which apply to the rights of labor are unequivocally laid down. In other statements, equally emphatic, the duties of labor are stated. So, too, in regard to the rights and the duties of employers. These are not merely personal, or associated, opinions—but rather statements of the moral law. That law may be disregarded—at the cost of disaster. Men's wills are not compelled, even by God. But if we are to solve the social crisis, the moral law must come before greed or stubbornness, whether of employers or employed.

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WEEK BY WEEK

The Cup of Water

WE HAVE tried annually to do our bit toward helping the appeal for Catholic Charities in the Archdiocese of New York. It is always a matter of national importance whether this plea meets with generous response. Success here means much to other parts of the country; and in addition there is no doubt that, with the years, New York's Catholic Charities have become exemplary for method and extensiveness. On April 13, Monsignor Keegan issued a report covering 1933. This showed that nearly $1,500,000 were allocated to help the distressed. Will the coming drive make possible at least as much generosity? There are some who believe that private philanthropy has no future. They point to heavy tax increases and to curtailed earnings. Government, they say, will soon be the only possible recourse of those in need. Frankly we do not agree with this opinion, and we sincerely hope that it will be proved mistaken. Nothing so softens the pallet of misery as kindliness which is not perfunctory, which comes of desire to serve the true kingdom of Christ. If this were lost from the world, the lot of an unfortunate human being would be worse than that of a dog in a Humane Society home. This year the Charities campaign will be interpreted also as homage to His Eminence, Cardinal Hayes, whose jubilee is to be celebrated only through this plea for help. In view of the deep affection which he has inspired everywhere, we are certain that His Eminence will not be disappointed.

At the Nation's Helm

MR. ROOSEVELT, having listened to a brass band and roars of welcome, settled down to the task of getting Congress adjourned after necessary business has been completed and sundry wild-goose chases halted. The most important of these last is the "omnibus silver bill," which seeks further currency inflation through authorizing the Treasury to buy 50,000,000 ounces of silver a month in the world market. Turned into bank-notes, this sum would—according to the sponsors of the bill—quickly restore the price-levels of 1926. While the idea is old and has appeared in diverse forms upon a number of occasions, the bill itself is a real threat because of agreement between speculative and populistic groups upon it. Another inflationary measure for which there is a great deal of sentiment is the McLeod bill calling for the reimbursement of depositors in banks who lost money after January 1, 1930. As amended by the Senate, this bill applies to clients of banks both in and out of the Federal Reserve System. The estimated cost would be about $4,000,000,000. It would be interesting to speculate upon the probable psychological effect of such a measure. If all who have lost money since 1930 were to insist upon having the government return it, we should be back on paper to the financial status of prosperity years. But would the American people be content with that kind of rehabilitation? We still have faith enough in the reason of Mr. Average Citizen to believe that anybody who tries to answer this question fairly will stand with the President in repudiating the drift to inflation. But the President is going to need a great deal of support during the next two years if his views are to prevail.

Brotherhood Day

ON APRIL 29 an effort will be made to observe what has been labeled "brotherhood day." The suggestion came from the Reverend Hugh L. McMenamin, of Denver's Catholic cathedral, and implies "effective working together in this crisis" by Protestants, Jews and Catholics. The National Conference, a veteran organization for promoting good-will between the groups, has sponsored the plan and has done everything possible to bring about its realization. So-called "common worship" is not envisaged. It is hoped rather to promote a number of afternoon meetings, in neutral auditoriums, before which representative speakers will urge cooperation for civic reasons. Catholics have every practical reason for desiring such a movement. While the great urban centers, where the Church is numerically strong, do not afford much evidence for anti-Catholic discrimination, none of us can forget that in vast areas anything "Romish" is just another red rag. We quote as representative the following declaration by the Right Reverend F. L. Gassler, of New Orleans: "It is my fondest hope that the idea of a national brotherhood day may be realized. The only obstacle to its realization is bigotry, with its twin called prejudice. Both are the result of ignorance." Let us all hope that April 29 will uproot from at least a few hearts the passion and prejudice now stirring again in so many different guises. There is no doubt that, by reason either of foreign disturbances or of the troubled times, race and caste feeling is stronger in many parts of the United States than it has been for a number of years.

Practising Group Medicine

WE HAVE for several years been interested in the various projects—mainly they have not left the realm of theory—for group or guild medicine, which have come to our attention. Not that we have a preconceived idea that a group is the best practitioner of medicine. We are content to believe that the conscientious and skilled individual physician can-

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not be bettered—if enough of him are available, and remain solvent. But we have been increasingly impressed with the statistics showing that the mounting overhead of medical practise bears more and more intolerably on the average physician, and by consequence, also on the pocketbook of the average patient. We have followed, with much less than complete unconcern, many demonstrations by doctors and associations of doctors, pointing to the more or less general adoption of various forms of voluntary health insurance through the medium of group medical practise, as the only final alternative to compulsory socialized, that is nationalized, medicine. We are not convinced outright by these demonstrations; but we are impressed enough to find an experiment such as the Sydenham Hospital, of this city, is launching, very interesting. It is announced that the hospital staff has organized to make it possible for white-collar workers under the $5,000 salary level to receive, for the sum of $10 yearly, three weeks of hospital care, including all tests and laboratory work. Where major operations are necessary, a maximum fee of $100 has been set. These sums, further, may be met in several instalments. The object is to permit this class of wage-earners "to afford hospitalization and also maintain their self-respect." So splendid a plan merits success and emulation.

The Order of Life

DR. JAMES F. MACDONALD in an article titled, "Mental Strain Masking as Physical Disease," in the current issue of the *Linacre Quarterly*, official journal of the Federated Catholic Physicians' Guild, not only subscribes to the notable developments in recognition by the medical profession generally of the influence of psychic disturbances on apparently organic human ailments, but also, like a good Catholic as well as a good physician, goes on from what might be called the negative aspects of the subject, or the pathological, to the positive. The latter, variously to be described as normal human adjustment or healthy human experience and expression, is unfortunately too often neglected by the medical men and psychiatrists whose views are given wide publicity. They no doubt are subject to the weight of their own experience which is so largely devoted to the abnormal and, with the proper caution of scientific men, they stick pretty closely to their business of particular remedies for particular abnormalities. Nevertheless from this experience they are in a position not only to give excellent advice on preventive measures to avoid specific ills, but also the rationale of the good life. Dr. MacDonald, having cited cases to show "how the mind, laboring under a greater strain than it can bear, may produce, automatically, one form of mental breakdown under the guise of crippling physical symptoms, in people who are entirely free from physical disease," adds: "Happiness can come only when the whole personality is adjusted to the conditions and opportunities of life. . . . Happiness comes automatically to those who plan and live the worthy family life." Here the doctor gives a positive rationale definitely opposed to the escapist fads, from birth control to prevalent movie standards of romance and happiness, and to top the right order of the fortitudinous and fair-minded approach to life and its opportunities for good works, he concludes that religion alone "enables man to face serenely the greatest success or victory that the world can offer, or the loss of all that he loves, even life itself."

The Smile Comes Off

THE OFFICIAL White House portrait of President Roosevelt which is to hang for future centuries, presumably, in the company of the portraits of the other distinguished residents of the premises, was finally accepted by the President's wife and mother, after the face had been altered. The artist, Mrs. Ellen Emmet Rand, a definitely competent and unpyrotechnic portrait painter, the strength of whose work is in the truthful likeness of her painting to the subject, had first done the President with his now familiar smile. He asked to have it changed and appears with a look of rugged, but kindly, determination. There is really more in all this than meets the eye. It is a common problem not only of Presidents but of plainer citizens, how to face the world. The President is simply a good instance. He has a natural, exuberant smile that reflects very naturally a fine quality of spirit. The genuine article is what is known as a winning smile. It prompts a smile in the observer and does him some inward good. Not a small part of the quality of it, we believe, is due to its being the smile of a man who has been tried by tragedy and proved his personal fortitude, without being embittered, without losing a positive orientation toward life and more abundant life. The President, however, in his current ordeal—it must be an ordeal, at least at times—of being besieged by newspapermen and photographers every time he ventures out of the White House, has agreeably when he didn't feel like it put on a spurious, conventional smile. That is how it has looked to us on numerous occasions, and we have even heard it bitterly criticized by persons politically opposed to him. Here is just a suggestion, it may not be important, but as long as the President had the smile removed from the portrait, where in fact it would not have worn well, maybe he might temper that conventional smile to a look of simpler willingness, when it is not a wreath of genuine, interior satisfaction.

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EMPLOYMENT AND POPULATION[1]

By FRIEDRICH BAERWALD

Is overpopulation demonstrably a cause of unemployment and other social ills? The writer of the following paper asserts that the answer of history and logic to this query is decidedly negative. "The only actual consequence of decreasing birth rates would be that demand and purchasing power would decrease also," he says. Economic planning must therefore "respect the needs of large families in every field of social activity." The author has made a thorough study of this problem.—The Editors.

THE BIRTH control propaganda did not originate with the present depression. When it was first started there was general prosperity; poverty had its causes more in individual than in social conditions. It is essential to state this because nowadays this propaganda tries to make of the unemployment situation a new argument for its agitation. Read, for instance, the following sentences uttered by Miss Eleanor Dwight Janes, in the *Birth Control Review,* December, 1933:

"Too many farmers means overproduction of farm products, low prices, and economic hardship for the farmer. The best remedy is not agricultural subsidy but birth control. Reduce the size of the next generations on the farms. In that way you will reduce the supply of farm products, raise their prices and bring prosperity to the farmer. Let us point this out to the NRA."

Let us point out to Miss Janes that she had better take a look at the population statistics of this country before making such a statement. If it be true that agricultural overproduction is due to rural overpopulation, there is no reason why the farmer's situation should not have constantly improved since 1880. In this year 71.4 percent of the total population were classified as "rural inhabitants." In 1930 only 43.8 percent of the total population fell under this classification. I believe that these figures make it as clear as possible that agricultural overproduction cannot be the result of overpopulation, and we know that it has other causes. But it is interesting that the arguments for the further spread of birth control have changed from telling us that starvation would be the final result of uncontrolled population increase to the statement that overpopulation leads to permanent agricultural overproduction.

If Miss Janes's deductions cannot stand a statistical examination, they also cannot be maintained from the logical point of view. What does the term "overproduction" mean? Does it mean that there are too many producers or that there are too few consumers? That question cannot be answered by giving figures. It can only be said that overproduction means a lack of balance between existing conditions of production and population. At the present time and for centuries to come overproduction and overpopulation can never mean anything else. They signify only a relation between production and population and cannot give a notion of absolute quantities. Fighting the crisis means establishing a new balance in the nation's economic system. And here is the basic question. If we have to find this new balance, can we do so by adjusting the population to the present economic system, or is it not our duty to adjust this system to the needs of the people? There can be no doubt about the answer. Economy has to serve the nation. It would be an inversion of the hierarchy of goods if we tried to force the nation to submit to the actual structure of the economic system.

And, besides this, the economic balance never can be established by further decreasing birth rates. To prove this it will be necessary to have a look at the development of the last century. Between 1800 and 1810 there was an increase of 36.4 percent of the population in this country. In the following decades until 1880 there was, with the one exception of 1870, in every decade an increase in the population of more than 30 percent. Of course, a great deal of this increase is due to immigration, but this does not matter in the examination of the influence of an increasing population on the employment situation. And we know that unemployment as we have seen it in the last years was unknown to the nineteenth century, although we had an increase of the population during that time never experienced before.

Perhaps the objection will be made that the time under consideration was a period of colonization all over the world, the time of building up the capitalistic system, when there was room for new millions of people in the economic life. But imagine what would have become of colonization, of the new economy with its enormous possibilities of mass production, if there had not been also new masses of people able to fill up the vast territory conquered by the economic development. Economic development with all its consequences of raising the individual income is only possible with an increase in population. We had centuries of great stability of the population, for instance, during the Middle Ages, when the death rate was so high that it made an increase of the population impossible. But we know these were times of economic stagnation.

[1] This is the third in a series of papers on the general subject of the relationship between the new deal and Catholic social teaching.

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How is the historic situation today? From the beginning of this century, there was a constant decrease of the birth rate. Moreover, the World War destroyed millions of lives which were destined to participate in economic activity as producers or consumers. It cannot possibly be true that after decades of permanent decrease in birth rates and after four years of the greatest war in the world's history, unemployment is due to overpopulation. Our present crisis has its causes not in overpopulation but in a fundamental misunderstanding of our present historic conditions of economic development. For almost a century industrial and agricultural activity could always expect that one million of people after another would newly arrive, adding to the demand, giving new impulse to more production and more consumption; there was always new territory here and abroad to be conquered by new economic enterprises; there was a development of the technique which created new kinds of industry. We see that there were dynamics of expansion in the economic life which were not created by artificial means of state intervention but were nothing else than the consequence of national development itself. The war was the turning point. Historical conditions for economic development changed fundamentally, but the methods of investing and financing did not change. Grown up in a situation of ever-increasing population, the leaders of our economic system did not see that the tempo of national development had altered. They continued with investments and credit expansion until the collapse came as a logical consequence of this ever-growing discrepancy between the development of the economic machinery and the population.

From this point of view the new deal means a new adjustment of the economic system of this country to the historic situation as it has become evident during the crisis. And again the question arises, can birth control help to get a new balance between production and population. Increasing population having given economic impulse in the past, can decreasing population give it in the future? He who believes this possible has no real conception of the relations between population and the economic system. What would be the consequences of further decreasing birth rates? Of course, there would be no immediate influence at all on the unemployment situation. Diminished birth cannot be of any importance to the labor market for the next fifteen years. The only actual consequence of decreasing birth rates would be that demand and purchasing power would decrease also. Every human being by its mere existence means further demand, may it be ever so small.

But the future consequences are of decided importance. Nobody can contest the fact that decreasing birth rates must inevitably change fundamentally the biological structure of a nation. The greater the decrease of birth the greater the relative increase of the older generation. The reduction of the birth rate today means, therefore, further reduction of the birth rate tomorrow, because the number of the people in an age where children can be expected will constantly decrease, and this biological fact has an ever-growing influence in the economic field. The number of the people too old to earn their living by their own labor must, beginning at a certain moment, increase constantly compared with the number of people able to work. If after some decades the consequences of birth control propaganda will become felt more and more, the working people of those days will be charged with the burden of providing for a much greater number of old people than today, and this burden will be put on a much smaller number of gainful workers. What will be "economized" in the household of a nation on unborn children today must be spent for that nation's old people tomorrow.

There is no means of escaping these consequences. For some time there may be perhaps some self-deception. It may be that the individual income may increase for a while even when the broad stream of national development has dried up to a very small brook. But the purchasing power as a whole cannot increase when the number of the wage earners is decreasing, and the social purchasing power is what really matters for a nation's economy. Stagnation and decrease of the population mean stagnation and decrease of the economic system. In such a situation everybody will try to save his individual profit rate. Economic extension being impossible, only rationalization of the production machinery can maintain profits, by making further economies on wages. And, of course, this means more unemployment. Unemployment creates automatically more unemployment and that is the final result of the enlightened propaganda for birth control.

We see that the birth control movement belongs to a system of "social" philosophy which tries to transfer methods of individualistic thinking to a field where only national development with its own laws is at stake. That is, from the social point of view, the fundamental mistake of all birth control propaganda.

And so we come to the conclusion that birth control does not meet only with objections from the moral point of view but also from the social point of view. But it must be stated that fighting against birth control propaganda implies necessarily fighting for social conditions that can make of a nation's aftergrowth not a burden but a benefit. This means that there must be an economic planning which respects the needs of large families in every field of social activity, may it be the housing problem or the making of codes. Let *us* point this out to the NRA.

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GREECE AND INSULL

By GEORGE A. WELLER

THE INDECISIONS through which the Greek government passed before deciding to expel Samuel Insull must forever remain a puzzle to minds that do not know the Near East at first hand. Was there ever an international case which passed through so many waverings back and forth? Was there ever so sharp an example of the dervish diplomacy of southeastern Europe, which retraces its own steps a dozen times before daring to go ahead?

When Insull came to Greece he was laved instantly in several baths of sympathy. There was the traditional Greek friendliness for foreigners, that agreeable *xenophilia* upon which every traveler may draw. He was welcomed particularly because he was surrounded by all the mystery of a great money mogul, and moreover because he came from Chicago in the United States, whither he had gone as an immigrant and had brought thence enough money to live on.

There were discreet rumors circulated by Insull's agents that he would "develop the natural resources of the country." He lent these rumors credence by a visit to various abandoned war-time lignite mines of northern Macedonia, which he found "capable of exploitation." Because he is a man without illusions as to the existence anywhere of a law code free from the fallibility of human operation, he lost no time getting out the lines of his influence to safeguard his position in Greece.

In this intimate little country, where presence counts for so much, his handsome dignity favored him. A persecution myth settled naturally around the shoulders of the white-haired, blue-eyed old man with his nimble step. His unvarying cordiality toward the American newspapermen who were thought, after the introduction of American editorial clippings into the court sessions, to be among his arch persecutors, served him in good stead. He was given lyric praise for the phlegmatic, cardplayer's courage that he possesses in such generous degree.

But the second refusal of Insull's extradition was received by the Greek public far less enthusiastically than the first. Although at least one great American news agency learned from its Greek correspondent that a popular demonstration in Insull's favor had occurred in the court room and a parade through the streets, no such marks of public rejoicing took place. Yet Greeks could not deny themselves some quiet amusement. The United States, which alone in the world, with Great Britain and Belgium, insists on extradition treaties that make court trial necessary to determine whether the fugitive's alleged act is criminal in both countries, had been forced by a twist of circumstances to wear the dunce's cap of its own distrust.

Greeks had to admit, however, that the United States had been put at a disadvantage. No American voice had spoken in either trial, not even Insull's. All the American arguments for Insull's extradition had come second-hand from the mouth of Anthony Riganakos, the overworked public prosecutor of Athens. During the same week Riganakos was busy also with the case of two police chiefs who are still in jail, accused as ringleaders in the pistol attack on Mr. and Mrs. Venizelos last June. Greek judges enjoy the only professional reputes of absolute honesty that are known to the peninsular country. In the Insull case they rendered a three to two verdict, the venerable justice Panegerakis, who wore dark glasses through both day and night sessions, voting with the minority. Probably it was no fault of theirs that the verdict which "not even Premier Tsaldaris could know before it was announced" was on sale on the Loop in Chicago several minutes before the judges filed into the court room.

Within a fortnight wider implications of the verdict began to lift above the horizon. What had Greece to do, defending Samuel Insull? Why should a country be offended upon which over 500,000 emigrant Greeks, and perhaps an even greater number at home, were dependent for their bread? Why should Minister Lincoln MacVeagh, one of the warmest friends of Greece ever to occupy the Athens post, be forced to use the term "an international courtesy twice refused" within six weeks of taking over his new office?

In the Middle West of the United States, Greek lunch rooms, garment factories, fruitstands, bootblack shops, caterers—all that busy segment of tradesman's life that is identified with the Greek—had begun to suffer a business blight. Greek-Americans themselves, usually afire with loyalty to the homeland, were hard put to explain Greece's second refusal. Greeks elsewhere in the United States took up the complaint. They had felt the boycott too. They saw little reason, they confessed to themselves, why Greece, dependent to the extent of one-third of her national finances on money remittances from the United States, should so lightly choke up their sources. They wrote their families in Greece about it. They reminded Thessaly and the Peloponnesus that there was a depression in the United States, and that it needed no such tactical blunders to sharpen its sting.

At last the American Legion at Athens, a post

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that claims to represent 50,000 Greeks who fought under American colors, took up the challenge. This active post of the Legion has long aspired to grow into departmental standing, such as France, England and Belgium already possess. It has only six American-born members and is completely officered by Greeks.

The executive council of the Athens post quietly visited Premier Tsaldaris. In an audience with him that lasted nearly an hour they presented a petition asking that he "use every means at his disposal to bring about the expulsion of Samuel Insull and the reestablishment of good relations with the United States." Tsaldaris said that he was himself powerless to act, but promised to do what he could. Backed up by the sanguine Demetrios Maximos, the business man who as foreign minister has led Greece into more and better commercial arrangements with foreign nations than she ever had before, Tsaldaris kept his word. The Cabinet session must have been bitter, for Insull had put his roots deep into the circles of both Venizelist and Tsaldarist political coalitions. Insull's lawyer, Pericles Rhallis, had been recommended to him by his Serbo-Greek adviser, Mrs. Lili Kouryoumdjoglou, because Rhallis was himself a former Minister of the Interior (the office which nominally decided Insull's undesirability); and because he was a member of the most powerful anti-Venizelist family in Greece, with two ministers of his own name in the Cabinet itself. In Greece no more powerful connections are possible.

Even after the decision was taken there were delays, doubts and disputes. They centered about Insull's health. Both Greek and American publics grew querulous, though the latter was less interested in the case than it had ever been before. Is he sick or isn't he?

Insull was ill only three times during his eighteen months in Greece, and never for more than three days. While confined by the law in the maternity ward of Athens's most expensive hospital, he walked daily two miles along its garden paths. He did not climb all the distance to the mesa-like top of the Acropolis because physicians had been telling him for twenty years to be careful of his heart. He motored to the foot of the Temple of Victory, then mounted in leisurely fashion the few worn steps to the Parthenon. Later he denied that he had ever visited the Acropolis, justifying the fib afterward by calling the question "too personal." A teetotaller and non-smoker, he has a strong taste for sweets. His diabetic condition has existed for many years. It is completely under control of his will. If he eats cakes and puddings, a diabetic drowsiness comes over him; if he restricts his sugars, he is a healthier man than many much younger. His blue eyes are fine and sparkling, his cheeks are ruddy, his mouth is strong and he has great vivacity of expression.

The fable of Samuel Insull's poor health was built up in part by the peculiar law code of Greece, which allows those of softer birth to plead illness in order that they may be confined in a hospital while awaiting trial. In this country, where bail does not exist, the only alternative is a wooden pallet in a flea-ridden cell. The prisoner pays for his own comforts in either case. Insull held the American Legation at Athens responsible for the "unnecessary persecution" of three months' confinement preceding each of his hearings.

Finally, chartering one of those aged freighters that carry the blue and white of Greece all over the world, Insull fled from Greece. When his means of escape was discovered, the ship was ordered to put back to port. After brief detention, however, he was permitted again to set sail. He has left a full-grown political issue behind him.

Venizelos has already begun criticism of Premier Tsaldaris's handling of the Insull case. Tsaldaris is said by the Venizelists to have earned over again the name of "the man of doubt," which they give him because he is like a worker in mosaic, while Venizelos is an electrician. The Tsaldarists say that the Premier satisfied everyone, cooling the blood in the swollen American veins and at the same time giving sufficient attention to Insull's varicose state so that he too was obliged to confess his love for Greece in the moment she expelled him as an undesirable.

The two parties in Greece have no essential quarrel in the present tense but that of apportioning public office. The rest is a stew of old rancors. The Insull case, beautifully set apart from all matters of national consequence, full of tiny crocus-like shoots of irreconcilable views, will rally bitter talk in the coffee-houses long after the lease on the empty apartment overlooking the Royal Gardens has run to its lonely close.

Return

This is your home to which you are returning.
Because you have so hungered for the place,
Shall we not stop to say the simple grace
That you have spent a passionate life-time learning?
Upon the hearth a brave, new fire is burning;
The flowers you hoped would greet you in the vase
You wished, are here; here that grave, tender face
You tell me is the sum of all your yearning.

The threshold's peace, impatient to possess you,
More lovely than, homesick, you clamored for;
Music at once to shatter and caress you;
The voice you dream, the hands that you adore;
All, all are here to welcome and to bless you.
Come to my waiting heart! What will you more?

SISTER M. MADELEVA.

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CLASSES UNDER THE NEW DEAL [1]

By PHILIP BURNHAM

THE *New Statesman and Nation* of London, *L'Europe Nouvelle of Paris,* and the *New Republic* published in New York City were all three firmly convinced a year ago in March that the United States needed a new deal. Just how radical and precipitate a novelty these magazines wanted and still want is hard to determine, but their desires can probably be called at a minimum "progressive." All three seem most interested in the new deal we did get in the degree that it supplants rugged individualism, brings planned economy, and changes the seat of power and riches among the classes of the country. First this article will trace their more general statements and show how basic to their criticism is the question of the balance between the American classes.

"Our civilization is extremely sick, and the most important cause of its sickness is the maldistribution of income," the *New Republic* writes on March 8, 1933. In May the Industrial Recovery Bill is greeted: "One thing is certain. This is the acknowledged and legalized end of *laissez-faire*. . . . Future struggles will not concern the question whether we are to have a system regulated automatically by 'economic laws,' or a system consciously administered. They will concern the immensely important questions of what kind of planning we shall have, what objectives it shall seek, what instruments it shall use and what classes shall control it."

The *New Statesman and Nation* is somewhat more reserved and sceptical as to the real direction of the new deal, but finds the crucial tests must be in the same considerations. Mr. G. D. H. Cole writes for them: "Whatever system is destined to emerge from the courageous opportunism of President Roosevelt's policy in the United States, it will certainly not be Socialism in any sense hitherto attached to the word. State-controlled capitalism perhaps; or perhaps something so different from anything the world has known or thought hitherto as to require a new name. But Socialism, built on the class-struggle and using as its instrument the working-class movement—that, assuredly not." At the end of January, H. N. Brailsford writes: "The new deal means nothing, unless it means that the owning class must content itself in future with much more modest profits."

L'Europe Nouvelle grows more definite in its judgments than either of the others. In the middle of summer Roger Nathan, the managing editor, asks, "Crusade or Revolution?" and says: "Certainly capitalism is, at Washington, stretched out on the operating table—or even, to be more exact, it is forcibly held down on the vivisection table." At the end of the year it is decided that Roosevelt tries "to bring about among the classes of the American population a redistribution of fortunes, to the advantage of agriculturists, but without having the workers suffer."

There is in general a unanimity around the opinion that the new deal means an enormously increased control of economic life altogether and, more specifically and easier to feel and judge, an interference with the rewards to different classes and with the power in the hands of the different classes. This interference and reestablishment of income and authority is considered the most vital and actual element of any political-economic program, and it acts as a barometer of the sincerity and accomplishment of reform. The present article cannot take up the problem of a proper definition of a class in America, nor would I venture to interpret the views on this subject of the magazines here reviewed. Sometimes they recognize only the two divisions of the owner and non-owner of productive property, but more often in the course of their ordinary political and economic discussion they speak of twenty or thirty somewhat dissimilar groups which do not coalesce readily into those two clear divisions.

The *New Statesman and Nation* is the most sceptical about the taking of power and money from the owning class. Their issue of March 18 expresses the opinion: "The chances are that the ordering and consolidation of the banks may actually restore the temporarily shattered power of big business, which rests, after all, on the brute fact of ownership. To clean up America is a service primarily to those who own it." And in June: "It may seem remarkable that American business should be prepared to accept in any form these drastic schemes of regulation. But business sees in them the way to escape from the Anti-trust Laws, and hopes that, in practise, the President will leave each industry to formulate for itself the schemes which are to be enforced by his authority." For the sake of furthering inflation, Roosevelt is seen to wink at the operations of stock dealers and speculators. "These astonishing events reveal the discrepancy between the creed and acts of the American President." Inflation will grow as the codes are settled. "In other words, while conveying the impression of partiality to labor, he will quietly extend benefits to

[1] This paper summarizes left-wing opinion of the current trend in the United States. Mr. Burnham previously (issue of April 13) reviewed conservative thought.

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the industrialists in disguise." This tone is certainly somewhat iconoclastic, but it is more and more adulterated as time goes on by approval, especially by endorsement of new money ideas which reject the conservative British practise of deflation, and also by vague hopes in the NRA. In December the editors find Roosevelt on these two fronts "unconcerned by the loud roarings (or are they brayings?) of the financially orthodox and their 'big business' supporters." In January they felt: "There is clearly a struggle coming between Mr. Roosevelt and the American Conservatives," but as the first year ended they found the dénouement of the new deal, and therefore the revelation of its deepest character, placed somewhere in the future.

L'Europe Nouvelle considers the bias against the financially important more effective. "The Democratic Cabinet manifests an absolute independence toward those who, for years, under the Republican government, considered that they were the masters of the country, the real directors, and who were accustomed to see in the Cabinet, in the whole government, faithful executors of their desires, and at times their orders." The program, however, is by no means consistent. "But in no part of his program, nor in any of his public discourses, can one find the least indication that he has the intention of imposing on private banking a similar control [to NRA]. A control of the State under such conditions will be empty of meaning." Later, the Securities Bill and Exchange Bills were looked upon as direct attacks at this money power, and it was recognized in January that Roosevelt was getting his support from those who at least supposed him to be anti-banker and even anti-capitalist. In September the editors write: "But from the present, one can be certain that the relations between employers and employees will never again be what they were before June, 1933, that the régime of strictly private enterprise is modified." In October and January the relation of Roosevelt to the different classes is dealt with explicitly and broadly. In an article, "President Roosevelt between the American Classes," Roger Nathan finds five important groupments: farmer, laborer, white collar worker, petty capitalist, and financier-industrialist. "The President has succeeded in playing off against each other all the social classes of the United States. But with the exception of the bankers who have never put their hopes in him, he continues to be for all of them, their 'star.'"

The *New Republic* has a consistently dualistic way of looking at the class problem in the Roosevelt policy. One strong current runs through all their issues expressing doubt and disillusionment about the method of administering the laws and machinery. Another voices hope and praise for the agencies set up. John T. Flynn is the most critical voice of their doubts. The R.F.C. he finds constantly protecting creditors at the expense of the community. The State Department remains very old deal. About NRA: "All over the land trade associations are busy preparing to assume and administer the part of the sovereignty of the American people which has been surrendered into their hands by the President and Congress through the industrial control bill." Later the editors write: "The codes differ; but most of them are primitive indeed when it comes to any social control over production, prices and profits." But still the *New Republic* believes there are vital checks on the owning class in general by the recognition of labor's right to fight for itself and the State's right to rule in previously private territories. The recurrent question is: which will Roosevelt support in controlling the new administrative agencies, capital or labor? This "Crisis in the NRA" starts in the summer, and has not yet passed. During January they write: "In other words, the new deal is to continue to go partly to the Right, partly to the Left, and a great deal along the path of least resistance."

Before taking up the adjudged effect of the present administration specifically on labor, the opposite end of the scale, it is useful to point out that there is a middle ground of impure class groups. For instance, the farmer. In December the *New Statesman* says that Roosevelt "has calmly pursued his policy of handing out largesse to the farmers, upon whom he is well aware that his continued hold over Congress depends." In February of this year the *New Statesman* found NRA being hard attacked "not among big employers, who mostly rather like it, or among the workers, who regard what they have got from it as better than nothing, but in that strongly individualistic middle section of American opinion that may even yet, in the long run, bring all President Roosevelt's innovations to nothing."

L'Europe Nouvelle, during the first April of the new deal, drew several conclusions from the devaluation of the dollar: "The first is that it will be the classes called middle and wage earning which will pay the expenses." In September this magazine judged: "It is really for the purpose of aiding agriculturists that the President has launched his gigantic machinery." And small business men and small firms are being hit by that machinery.

The *New Statesman and Nation* finds the new deal important but equivocal in its actions directly touching upon wage labor. "No policy is worth a moment's consideration unless it puts first and foremost the expansion of the incomes in the hands of the general body of consumers; and it is because the Americans seem to have come nearer than anyone else to understanding this that we regard them as having made, so far, the most

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hopeful contribution toward the cause of real world recovery." To help consumers the new deal is seen trying to help wage earners get more money, and to make unemployed men become wage earners. On August 12 the editors speak of the rise in labor disputes and say that proper machinery has been set up to deal with them, but it is impossible to predict how the machinery will be used. A week later they specifically praise the National Labor Board, in its personnel and its purpose. But on September 2 they write: "The struggle over the open shop ends in stalemate. Although the principle of collective bargaining is reported to have been recognized in the agreements in the coal mines, nothing has been imposed to prevent conservative industries refusing recognition to genuine trade unions. Not to have scored a victory here is for labor a defeat." A month later they add: "But undoubtedly the Recovery Act, which takes a long step forward toward forcing the employers to recognize trade unionism whether they like it or not, is giving a very powerful stimulus to organization." After a year, NRA was felt to be a passive tool for the workers to use, good enough for them to want to support.

L'Europe Nouvelle makes two clearly contradictory types of statement on labor in the new deal. In September an article says that labor is given the right to organize, but that things are working out so that it can do so only as the proprietors want. In order to save capitalism and bring recovery, Roosevelt is being forced to greater and greater state domination of labor as well as capital, and "we are being forcibly shoved, rapidly and deliberately, toward Fascism." But in November an article on the strikes has a different tone: "As a matter of fact, far from signifying a revolt against capitalism, or even against the NRA, all the strikes up to today have been decided upon with the idea of fortifying the NRA by obliging the proprietary class to bow before the measures taken in behalf of labor at the expense of recovery." The administration is in a difficult position. It must choose "whether it will continue to uphold the workers at the expense of the general recovery of the business world, or whether it will sustain the latter by turning around against the worker." This magazine really seems to make up its mind that the new deal is sacrificing the profit system to an appreciable extent, for the sake of a redistribution of power and income in favor of labor.

The *New Republic* undoubtedly feels that the new deal gives the wage earner a chance to move ahead. Although reform is slow and halting, the editors constantly find specific items to encourage this idea. In May it says: "Experience in this and other countries proves conclusively that labor legislation and adjustment machinery tend to strengthen unions rather than to weaken them, and make possible the building of a labor movement." In midsummer the editors write: "The Roosevelt administration has been trying to maintain an attitude of benevolent neutrality between employers and union labor. It is now obvious that this policy is a failure." The right to try to organize has been granted and a complaint board instituted for the workers. "That is certainly a gain; but whether it is a big enough gain, whether it is a 'revolutionary' advance, will remain to be seen." On August 30, one finds: "It is certainly an important piece of progress that the Roosevelt government should now be standing wholeheartedly behind a policy of independent and aggressive trade unionism."

From this date on, however, less enthusiasm and more doubt is displayed. The temporary steel code "is a trail on rather bad terms—except, of course, for the victory of the workers in the abolition of the compulsory open shop." In October it warns: "If the present treatment of labor in many parts of the country continues, the whole purpose of the Roosevelt plan will be destroyed." They fear "a labor movement fettered by the state, forbidden to strike, and subjected, on the plea that public interest is dominant, to profit-making employers."

There are two other lines of thought on the labor question that the *New Republic* strongly emphasizes: "The law which set up the NRA and the other agencies of the new deal is neither good nor bad in itself, since by itself, like any other scheme of printed words, it will do nothing. . . . Contests for power always occur in a social framework which is suitable for such contests. . . . [NRA] is the establishment of a political framework within which the attempt may be made to resolve the internal conflicts of a previously anarchic capitalism." There is an article called "It's up to Labor" and others like it, indicating a belief that much will be decided not in Washington, but at the industrial plants themselves.

The last point emerges gradually and is clearly presented in December. Industries, it is found, did, during 1933, increase their ratios of profit. That shows NRA failed in its aim, and that prices rose relatively higher than wage costs. The reason is that labor and the consumer in general have no control over price determination. "Production and consumption cannot be increased unless the spread between what wage earners and farmers receive and the prices of what they buy is narrowed. . . . Broadly speaking, labor and the consumer are identical." They must be furnished with power to combat the drive for power and independence of the trade associations which are generated by the NRA system. They must be allowed to, and encouraged to, continue the advance which the new deal inaugurated.

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THE HOUSE OF HERDER

By GEORGE N. SHUSTER

I HAVE just been looking through a very remarkable book—one of those rare volumes the mere existence of which proves that idealistic enterprise is just as possible today as it was in any of the several golden ages to which we are urged to return. The book is Volume 7 of the new "Herder," an encyclopedia of general knowledge to which THE COMMONWEAL has several times appreciatively referred. More about it later! The point right here is that I have been reminded of pleasant days spent last fall with the Herders, in what is doubtless the largest as well as the most illustrious of Catholic publishing houses. With so much distressing news coming out of Germany, it may possibly interest some to hear about an institution to which Dr. Johnson's epitaph on Goldsmith would apply—excepting that, let us hope, the House of Herder is in no wise threatened with dying.

Having found the address, you walk through the unforgettably charming streets of old Freiburg, past the cathedral with its quite miraculously embroidered stone tower, expecting to come at last to the usual hole in the wall of the European publisher. With genuine surprise you find yourself before a structure as large as the New York Public Library, surrounded with lawns as trim and inviting as a private garden. The building was erected years ago, of course, when the vogue of eclectic style and prosperity combined to assure work to architects with some liberality in them. Having entered, you are in a veritable literary factory associated with the making of some of the world's most famous modern Catholic publications.

The encyclopedia we have mentioned is a case in point. Before the war, the Herders had published a series of volumes much like our own "Catholic Encyclopedia." Indeed, many contributors to this last had been marshalled earlier for the German work. It was a great success, but like all things human gradually became old-fashioned and out of keeping with the modern outlook. About 1925 the firm began to issue an entirely new general reference work, believing that in no other way could the obligations resting upon a Catholic publisher be so well fulfilled. All the practical problems were debated pro and contra. There was even a kind of "devil's advocate" whose business it was to throw cold water on everybody else's enthusiasms and suggestions. But in spite of grave financial difficulties and editorial quandaries beyond number, the Herders tightened their belts and set to work.

Volume 1 appeared well after the economic crisis was under way. Profit was the last thing for which one could hope. Nevertheless more than half of the encyclopedia has now been published, and the standards originally fixed have not been lowered a jot or tittle. The achievement is notable for qualities first rate in themselves but so characteristic of Herder that to know them is almost to know all. First is the technique of bookmaking. Most of us were brought up in the certainty that a religious book was guaranteed to shorten purgatory by ruining one's eyes, disposition and taste. The "imprimatur" was seemingly allied to all that is shoddy in typography. Vast improvement has been effected in this country since, and I personally think that much of the credit is due Germans who set a good example. At any rate, the "Herder" is the last word in encyclopedia technique. It is excellently printed, bound and illustrated, of course. But in addition it incorporates at least a score of devices for making every volume usable, practical and attractive. If there be such a thing as modern book engineering, it is exemplified here. The editors have planned as the builder of an up-to-date apartment house plans his task.

Of the contents one can say that they have the best virtues of Catholicism. Provincialism—the favorite sanctuary of persons indolent enough to close their ears and eyes to the world—has been magisterially banned. The article on Hauptmann is as accurate and fair as the article on Pope Benedict XV. But one cannot read a page without realizing how sacred the principles of the Faith are to all those associated with the effort—principles quite automatically suggesting honesty, serenity and apostolic zeal. Everything human is treated with the neighborliness exacted of Christians; everything divine is spoken of reverentially and lovingly. Homes in which such a work is consulted and read—and it can be consulted for even such humdrum matters as how to treat a broken arm or how to grow a rose—will be homes in which the so-called conflict between science and religion seems something vaguely distant and incredible, like a fuss over a game of checkers on Mars. Of course there are minor errors. I think I have noticed a few myself, and—as might be expected—German critics have unearthed others with their usual thoroughness. But the errors are all matters of detail. There is nothing to be said against 999-1000ths of the work, the appearance of which gives even the mere bystander a thrill of genuine pride.

And as the encyclopedia is, so also is the firm. Not all Herder books are masterpieces; some

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might doubtless just as well never have been published at all. But viewed as a unit the production is extraordinarily, well-nigh incredibly, good. The story begins with Bartholomew Herder who in the year 1801 persuaded the Bishop of Constance to permit the establishment of a Catholic "press." His life was rudely interrupted by the Napoleonic wars, during the course of which he was compelled to issue vastly more patriotic than religious literature. Nevertheless when he died he could bequeath to his sons a "going concern" which these in turn knew how to conduct. It was Benjamin Herder who first outlined the virtually universalistic program which the House was to adopt. He thought of science and theology in their entirety, and under his direction authors like Hergenroether and Janssen opened what is no doubt the story of modern Catholic "intellectual advance." He died in 1888; and from then until the outbreak of the war the Herders were easily among the greatest book-makers of the world. They paid relatively little attention to creative writing, which was served far more successfully from the Catholic point of view by the Munich firm of Koesel; but the passion of the reign of Leo XIII for progress in scholarship found its noblest satisfaction in their achievement. We have only to think of Grisar, Bardenhewer, Pastor, Pesch and Wilpert to evoke the pageant which year after year reflected and encouraged a Catholic "renascence" vastly more remarkable than the "advance" which followed the war.

The great conflict was naturally hard on the House of Herder, as it was tragically difficult for all Germany. But with truly extraordinary pluck and vision the burden was shouldered, not with any idea of merely struggling on but with the firm hope of rendering still finer service. The results were not disappointing. First of all, standard works like the "Staatslexicon" were rewritten and brought up to date. Others were added, to provide trustworthy handbooks of pedagogy and theology. One of the most important ventures was a "History of Leading Peoples"—a long series of volumes designed to provide a vast and authoritative history of mankind, which can no longer be written in short synthesis if unwarranted generalizations are to be avoided. The first of the volumes issued so far may confidently be said to have set a new standard for historical writing of this character. It contained Joseph Berhhart's remarkable philosophical introduction and Professor Obermaier's summary of modern knowledge of the prehistoric past. Of particular interest possibly is Gustav Schnürer's succinct but wonderfully illuminating "Anfänge der abendländischen Völkergemeinschaft."

Despite the splendors of scholarship, however, the strength of the Herder tradition must probably be sought in religious literature properly so called. Every generation seems to have been given what it especially desired and needed. In the old days it was Alban Stolz who reached both priest and people—Stolz whose books were household necessities in immigrant America as well as in German-speaking Europe, and who may still be read today without undue awareness of the passing of time. Later on it was probably Bishop Keppler's treatises, born of wise experience and truly Christian charity, which reaped the greatest acclaim. One notes with interest that Benjamin Herder took for his motto a remark made by Orestes Brownson, who had urged American Catholics to create a national literature of their own worthy of comparison with the great national literatures of the past. His aim was certainly not too high in so far as spiritual writing is concerned.

In our own time this effort has been continued first of all by the foremost members of the German hierarchy. Herder has published the best of Cardinal Faulhaber's sermons, virtually all the essays on social problems and duties which have made the name of Cardinal Bertram so beloved, and the writings of many bishops. The liturgical movement afforded a special opportunity. Under the guidance of Abbot Herwegen of Maria Laach, a series of small treatises were edited for the larger public, which responded in a quite extraordinary way. The sale of these little books is a modern literary phenomenon. In addition there were many larger and also many more learned liturgical works. Other "movements" afforded comparable opportunities. The modernization of German Catholic educational and social effort (the word has of course only a good sense here) can almost be followed step by step in Herder publications.

I imagine almost enough has been said to convey some idea of the enterprise to the reader. It remains to add a remark concerning the spirit in which the House of Herder is conducted. These men know what they are about. While the business aspects as such are under perfect control—the firm is ultra-modern in sales methods, propaganda, etc.—one never has the feeling that a machine is grinding out books in order to pay dividends on publishers' stock. Indeed you sometimes find yourself wondering through what miracle this variety of publishing has achieved success. The answer is, no doubt, best summed up by the term, "a sense of responsibility." Priests and laymen have come to realize the need for books, and the firm has met this need with intelligence and loyalty to principle.

There is also a very real charm about it all. The Herders are gentlemen, born that way and proud of it. In the long run (I think) nobody can keep on being a successful publisher unless he has some of this instinct—lack of it is certainly

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responsible for a number of failures in the United States. One senses this particular kind of fineness in Freiburg. Many generations have bequeathed sacred mementos to the great house. A stream of visitors, illustrious and humble, passes through it year after year, intent upon something associated with the very human trade of books. I feel certain they all come away much as I did, glad to have come, sensing just a bit of a thrill.

Such is the story. It would be immeasurably regrettable if, as a result of untoward political developments, the ties which bind ourselves to German Catholics were weakened. We owe them more than we can ever repay, and not the least part of our debt is the intellectual sustenance which the literary and scholarly among them have given group after group of the American clergy, the laity and the specialists. The House of Herder is an old friend. So much we cannot decently forget.

CANOES ON THE POTOMAC

By BROTHER CAJETAN

ALONG the yellow beach of Camp Calvert the canoes lay, bottoms up to the sun like the bellies of white whales—four war canoes, five eagles and seven kenebecs. At a signal from the chief counselor the boys flipped them over and carried them to the edge of the water. Into the great war canoes went the general equipment and provisions: fire irons, copper kettles, frying pans, bread and butter, tins of fresh chopped meat, small sacks of potatoes. Within fifteen minutes the small white fleet was ready to leave, and off we went—seventy campers on the Potomac.

It was good (it is always good) to feel the paddle of light white pine in my hands. The August sun, just then beginning its last arc in the sky, was warm upon my face and arms, and upon the shining varnish where my bare feet rested on the floor of the kenebec. Feather—dip—stroke. Our first efforts were slow and long, and our arms and bodies were picking up a slow rhythm. Feather—dip—stroke. Our paddles, gaining power and speed, rose and fell and flashed in the sun as the water trailed from the blades; and our very bodies became a song as the waters of the bay washed by.

To the right of us the Cove opened its huge mouth and slowly closed it as we passed along. Then we glided past the dark sand bar, the black buoy, Comb's Point with its low green bank and Buzzard's Point with its bank of sepia. A mile ahead we could see the tip of Pawpaw Hollow and Captain Abell's white shack and the bleached edge of another sand bar. Small coves revealed themselves to right and left.

As we passed the Pawpaw territory we saw the smuggler's shack on the hill above. Then we veered round the tip of the exposed bar, came under the outside willows at the nearer end of the Hollow, and shot along rapidly here where the water was blacker, deeper, cooler and milder. Two men and a girl on Abell's shouted to us and then turned back to shucking oysters. Out again into Breton Bay and we turned and passed the Hollow by. We had gone two miles.

Now the bay widened and the water grew rougher and swirled in places where several currents crossed. Four miles ahead we could see the faint red buoy, which marked the mouth of Breton Bay at the flank of the Potomac River. We pointed our boats toward this, and swung our bodies back and forth with a swifter and smoother cadence than before. A cool wind blew in from the Potomac. The sun was almost an hour lower than at starting time. The green shady bank on the right became more distant; on our left the bank was closer and brighter. We saw low golden cliffs, half clay, half sand, and dead serpentine roots washed grey with the tides, brambles and thick green bushes, slopes open to the sun, and beyond them a sparse wood of oak and pine.

An hour more, and we had slipped by Smugglers' Cove and were skimming along the shallows where Breton Beach begins. The water was greener here and so clear that we could see the bottom at a depth of five feet. The sun had lost all its heat, the breeze had died completely.

The first shouts came to us as the eagles touched shore almost simultaneously and the campers leaped upon the beach and drew up the canoes. Five minutes later the war boats landed and finally the kenebecs. After seven miles of almost continuous paddling our arms were heavy and the muscles in our backs a little tight, but once our feet touched the beach it seemed that a land magic made us fresh again.

Immediately four separate fires were started. The fire irons were put up and slender logs cut from fallen trees and placed on the kindling wood. A counselor led six or eight boys to a spring not far way to fetch fresh water. Another counselor led off a group to pick soft spots in the grass for that night's bunking, and to show the greener campers how a setose land nettle might be recognized and how dangerous such a plant might be.

While I crouched over a responsive little fire and gently smothered parts of it with dry birch logs, I looked out in the direction of the red buoy where the mouth of Breton Bay drinks most greedily of the Potomac. Not far away—about three or four miles, it seemed—was a small flat island on which a group of trees rose high into the air like giant palms. It was St. Clement's, now called Blackistone Island. Tomorrow morning, I knew, we would get up with the sun and glide our canoes across there to renew history.

Opposite us, two miles away, was Newtown—that little settlement where the early fathers of Catholic learning in America laid the first few plans and the first few stones that were to grow strong and great, and become known to men as Georgetown University. The setting sun now caught upon the roofs of the ancient church and the few old dwellings there, and they reflected a light which was perpetual and proud. Ten miles away, the Virginia shore was a dark sky line, ready to be absorbed by the grey of the evening.

The birch caught up the fire readily and in a few

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minutes the fragrance of food raised high appetites higher. . . .

After night had come the chief counselor built a great camp fire to prepare for the saengerfest and the story. The boys formed a circle three rows deep and sat down cross-legged like young Indians. For a half hour they sang their favorite songs, mostly the melodies of Stephen Foster, and they finished with the Camp Calvert hymn. Then the chief counselor told them a tale of great adventure.

He told them the everlasting story of the Ark and the Dove: how the young nobleman, Leonard Calvert, with "twenty gentlemen adventurers," the brave Jesuits, Father Andrew White and Father Louis Altham, and many others had set sail from the Isle of Wright in November, 1633; how for four months they battled wild seas and the danger of pirates; and how, after touching upon the Barbadoes and the West Indies, they eventually reached the entrance of Chesapeake Bay on the coast of Virginia. They sailed up this beautiful body of water, hoping to find a haven for themselves and for other harassed Catholic Englishmen, and finally reached the mouth of the Potomac River. So fascinated were they by the beauty of its shores that they decided to go no further, and they cast anchor off the first island. This they named St. Clement's Island, and on the morning of Annunciation Day in 1634, Father White offered a Mass of thanksgiving. The landing of the white men in Maryland caused great disturbance among the Indians. They raced madly along the shores and fires blazed all night on the Potomac. Peace was made. Father White went among the Patuxents and the Piscataways, telling them about Christ and teaching them that they were the children of God. Soon his labors were rewarded with the baptism of Chief Chitomachon, the Tayac of the Piscataways.

For an hour the story of the Catholic Church and its pioneers in Maryland was unfolded and the boys were absorbed in the stirring history of Father White and the Calverts, the arrant Claiborne, the Emperor of the Piscataways, and Chief Yaocomico of the Patuxents.

"Tomorrow morning," the story-teller finished, "we shall make live again one of the most glorious pages of American history. We shall get up at dawn and paddle across to St. Clement's. There, for the first time in three hundred years, Mass will be offered on the island."

The night was too beautiful for sleep. For a long time I walked along the bank of the river, smoking my pipe and looking up at the young moon and the stars which covered the sky like a spray of white gold. The only sound was that of the water washing along the shore. Lights blazed again all night on the Potomac, but now they were the light-houses near the two bays, St. Clement's and Breton, and the small, far-off lights along the Virginia bank. . . .

We got up at sunrise and plunged into the Potomac for a swim. Within twenty minutes we had packed the canoes and were leaving on the second leg of our journey. Feather—dip—stroke. We fell into the old rhythm immediately as the tips of our canoes pointed toward St. Clement's.

The sun was soon penetrating the mists along all the shores, and suddenly the entire Potomac was clear and bright. The oystermen were already at work and the seiners were pulling in their nets. Miles to the east, in the direction of Pineypoint, were several sailing ships at anchor. A large yacht came steaming toward us from the direction of the Machodoc River. A small launch chugged itself away from Newtown.

We soon left the red buoy behind and passed along the mouth of St. Clement's Bay. Here the water was unusually clear and calm, and in it were many medusas, two and three feet long, brushing their streamers against the blades of our paddles. They looked white and ugly and very smooth, as if they were encased in thick oil.

On our left, a few balizes marked the long sand-bars of the Heron Islands, which pointed toward us like bleached finger bones. This is one of the most treacherous parts of the Potomac. Dark little herons stood still like stones, or walked along these sand islands, or circled in the air and prepared to dive for fish.

From behind us came the song of a powerful motor. It was the camp launch bringing the articles necessary for the Mass. It soon passed us, sending out waves that caught us broadside and rocked us delightfully, and about twenty-five youngsters grinned at us over the sides.

When we landed our canoes at St. Clement's, we carried them well up on the beach, for the island keeper, who was waiting for us, told us that the tides there were sometimes very high. We found the island small and friendly, and beautiful only because of its semi-wildness. Many dead trees lie across the narrow beach and dip their naked arms into the water. We crawled over and under these as we made our way along the shore. The land is arable, but at that time it was used only as a pasture for a large flock of sheep. There are several old houses that have been vacant for many years. Even the light-house is now dark, and the island keeper spends his nights on the mainland.

About two hundred yards from our canoes, we erected our altar under the shade of a grove of pear trees, not far from what appeared to be an ancient and neglected manor. Our altar was a long, high, wooden table, and upon this the camp chaplain fixed the altar stone and the altar cloth.

The Mass was simple and beautiful. We sang hymns of thanksgiving and of praise, and almost the entire camp received Holy Communion. During the sermon on the spiritual adventures of the "Apostle of Maryland," we sat cross-legged, as we had around the fire the night before. When the bells rang out, the sheep came hustling toward us and stood a little distance off, staring at us stupidly, while a big ram at their head eyed us boldly.

After the Mass we planted a small, rude cross of pine boughs which one of the campers had made for the occasion. Then we chanted the "Te Deum Laudamus."

When our ceremony of thanksgiving was ended, we started the fires to prepare breakfast. And while the coffee was boiling and the bacon and eggs sizzling in the pans, we all sang very proudly that familiar anthem, "Maryland, My Maryland."

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SEVEN DAYS' SURVEY

The Church.—The 1934 edition of the "Annuario Pontificio," the official Pontifical Directory, has just been issued by the Vatican Polyglot Press. The increase of residential sees from 1144 to 1150 during the past year is one of the many indications in the directory of the steady growth of the Church throughout the world. * * * The Catholic University of America, Washington, D. C., has just decided to establish two new schools. A School for Social Work will offer courses leading to the Master's degree, while a School of Scholastic Philosophy will open this fall with the approval of the Sacred Congregation of Seminaries and Universities at Rome. * * * The Doumergue government has reestablished the weekly religious broadcasts suppressed by the Daladier government. The French national station, "Radio-Paris," has allotted its network to Catholics every Sunday at noon. Tuesday evenings at seven o'clock a philosophical or social program will be broadcast; M. Henri Bergson will be the first speaker. * * * On April 5, the thirtieth anniversary of the erection of the "Christ of the Andes" on the Chile-Argentine border, all the Catholic churches of Buenos Aires celebrated Masses of thanksgiving for the intention of peace. Since the erection of the great bronze statue on a site 14,000 feet above sea level there has been amity between the two countries. * * * Cardinal Villeneuve urges both clergy and laity to support the Catholic colonization movement in the Archdiocese of Quebec. Last fall fifty young people left for Abitibi with the help of a colonization society which the Cardinal has dedicated to John the Baptist. His Eminence points to the moral and material advantages to be found in undeveloped sections by young people who have difficulty finding a place at home. * * * In a six weeks' pastoral tour, covering 1,200 miles between Lake Albert-Edward and Lake Victoria, the Most Reverend Edward Michaud confirmed 7,756 new Christians.

The Nation.—With the return of the President to Washington, the destinies of the United States again seemed to be in the hands of the government as far as any national changes were to be observed. There was some nervousness in the commodity exchanges variously interpreted as being based on rumors that the President had put his foot down about silver inflation at the present time and that some large grain speculator was in trouble, but the declines were orderly and considered not likely to persist. * * * Wholesale commodity prices during March, according to the statistics bureau of the Labor Department, rose one-tenth of a point to 73.7 percent of the 1926 average of 100. This was 22½ over the same month last year, but the recent slight changes indicated a leveling off in price levels. The stock market, likewise, continued in the language of traders to move sideways. * * * The American Bankers Association meeting in Hot Springs, heard its president report an increase of 2,000 in its membership from a low of a few months back and assert that they were emerging from the depths of depression. A report of the protection committee stated that during the last six months there were in the United States 188 daylight hold-ups and 29 night burglaries of banks, compared with 340 similar attacks in the same period a year ago. * * * Suits were instituted by four large air transport companies in the District of Columbia Supreme Court, seeking, one, to enjoin Postmaster General Farley from enforcing cancellation of air mail contracts, and two, to collect damages from Mr. Farley personally for his cancellation of the air mail contracts on the grounds that he exceeded his power as Postmaster General in annulling the contracts without notice or hearing and that he violated the due process clause of the Constitution. * * * Two days prior, the Postmaster General announced that improved business conditions throughout the country had increased postal revenues to such an extent that payless furloughs of postal employees and curtailments of service ordered at the beginning of March would be revoked.

The Wide World.—Having weighed pros and cons, Mussolini decrees burly deflationary incisions into salaries and earnings. The program calls in particular for lower prices and rent slashes, the last named to be about 12 percent. Bachelors also have been threatened with a new prod to matrimony, in the form of further special taxation amounting in some instances to an additional 25 percent. The police are to ferret out all chiselers. France, declares Il Duce, may take due notice of the order and calm with which such things are managed in Italy. * * * Socialists have kept up a guerilla warfare in Austria. Dr. Dollfuss, speaking in Graz, was the target of rotten eggs none of which reached their destination—probably, it is said, because that was too small. Ten individuals suspected of betraying the plot of February 12 to the government have been assassinated by secret Socialist bands. Therewith evidence that the trouble was not fomented by the government is established. * * * The Lutheran pastors opposed to the methods and ideas of Reichbischof Mueller won a fairly important victory during the past week. Discriminatory measures against them were rescinded. Just as important probably, from the standpoint of popular psychology, is the German Defense Ministry's repudiation of charges that General von Moltke and his aides during the course of the first battle of the Marne were Freemasons and therewith guilty of collusion with the French. The accusation, sponsored by General Ludendorff, had stirred many imaginations and underlay sentiment against Masons and other groups. * * * Mildly discounting prosperity, the new British budget restores one-half of the pay cuts in the civil service list, calls for a reduction of the automobile horsepower tax in order to stimulate export, makes income tax reporting a little less hard on the heart and

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fills in the dent made in unemployment relief funds. Chancellor Chamberlain was cheered heartily when he asserted that thoughts of making a payment on the American debt were far from his mind.

* * * *

Man without Country.—Expecting to find conspirators implicated in the Stavisky scandal, French police and detectives on April 16 raided a villa in Barbizon, about thirty kilometers from Paris. When the inspectors went through the house they found Leon Trotzky sitting at a desk in a garret study with two revolvers handy. He showed a passport permitting him to live in the department and attributed his secretive manner of life which had aroused suspicions to fear of assassination. In 1927 Trotzky, most famous Bolshevik after Lenin, and builder of the Red army, was expelled from Russia by the Stalinists who had gained control of the Communist party over his head. He stayed on the Turkish island of Prinkipo until last year when he obtained permission to go to Corsica. In July, 1933, he left there and the last four months he has spent in Barbizon, beside the forest of Fontainebleau which also borders the home of the exiled king of Spain. He has now been ordered to leave the Paris district immediately, and France within two weeks. Trotzky told the police: "I am an old conspirator. I am now preparing for the Fourth International." The present, third, international is connected with the dominant Stalinist party in Russia. Trotzky claims this group is wrong because it has confidence in the autonomous development of a Communist society in Russia. He says that one Communist state in a capitalist world will founder and therefore Communists must focus effort on the quick elimination of world capitalism. In America the Communist party belongs to the Third International. The "Lovestoneites" are Marxists, separated, but believing in a reformation within it. The Communist League of America is altogether separated and embraces Trotzky's ideas completely. The American Workers Party is Communist but opposes the Communist party and is very near the Trotzkyites. The Fourth International is not yet however, an accomplished fact.

The Cannon Trial.—Leaning on a cane and looking decidely worn, Bishop James Cannon, jr., went on trial before the District of Columbia Supreme Court for alleged failure to report funds used against "Al" Smith during the 1928 campaign. The government's basic charge is that contributions made by Edwin C. Jameson were not fully catalogued. Defense attorneys claim the "Headquarters Committee, Anti-Smith Democrats"—as the Cannon organization was termed—had received only part of the money, the rest going to the Virginia State Committee, a separate organization. The prosecution contends that this is subterfuge, and that the "Headquarters Committee" was in charge of all anti-Smith activities. A great mass of detailed evidence was introduced. Thus a letter purporting to have been sent by the Bishop to William C. Gregg read that if the addressee wished to conceal a gift, it could "be utilized in the literary fund of the Board of Temperance and Social Service of the Methodist Episcopal Church, South." The Bishop confessed that he had found it difficult to keep accounts straight. In one instance he gave himself a "refund," owing to the fact that "workers" in North Carolina had been unable to repay a "loan." In another case he loaned $12,000 to Ernest H. Cherrington, prohibition worker, with the understanding that the transaction was "of a private nature." Among the contributors to Cannon's fund was Sebastian S. Kresge, chain-store owner, who left his name on a $1,000 check; but witnesses asserted that the Bishop had expressed a preference for cash donations and often carried thousands in his pocket.

Obituaries.—Death claimed several prominent Catholics during the past week. The Most Reverend John J. Nilan, seventh bishop of Hartford (1855-1934), was one of the oldest members of the American hierarchy. Ordained in 1878, he served various parishes in New England as assistant, curate and pastor, until his appointment to the See of Hartford in 1910. Notable progress has been made in the diocese since then. The Bishop sponsored a vast building program, the most important part of which was no doubt the new seminary at Bloomfield. Church architecture, too, flourished, among the more attractive new edifices being churches in Waterbury and Stamford. During recent years the diocese also became prominent in social welfare work. * * * Sister M. Angelita, author of "Starshine and Candlelight," died in Chicago after a long illness. Her last published verses appeared in THE COMMONWEAL of March 16. When she submitted them, she wrote cheerfully that she "expected to be with God on Easter Sunday." The prediction was verified almost to the day. A member of the Sisters of Charity of the Blessed Virgin Mary, she devoted herself to teaching and writing. She was a charming and gifted religious poet. * * * At Notre Dame Brother Martin, for years a campus character, died at the age of forty-five. He supervised the university printing press, and in this capacity came to know hundreds of literary men and throngs of students.

War in South America.—According to conflicting reports from South America, the war between Bolivia and Paraguay for possession of the Gran Chaco has reached a point of crisis. The Paraguayan army has penetrated to the extreme position they claim and wish. If they establish themselves successfully, a *de facto* recognition of their claims is expected. If not it is doubtful if they can further prosecute the war, now being carried on 300 miles from their base of supplies. During the week 25,000 to 55,000 Paraguayans threatened the last Bolivian stronghold, Fort Ballivian, and were met at Las Conchitas by the entrenched Bolivian army which had retreated steadily since December, and now offered its first stubborn resistance. Bolivia claims to have completely repulsed the attack and to have killed 3,000 enemy soldiers. Paraguay admits the slowing up of its advance but asserts there has been no calamitous defeat. The war is entering its third winter. Paraguay, with a population

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of 851,564 has still 60,000 men in uniform, and has so far bettered Bolivia whose population in 1929 was 2,974,900. Paraguay has already suffered 15,000 killed and 20,000 disabled. The most tenacious fighters in the world, from 1864 to 1870 they fought off an alliance of Argentine, Brazil, and Uruguay which is supposed to have swept away three-fourths of their population. South America is further threatened by a renewal of war between Colombia and Peru over the Leticia territory, and last week a report stated that thirty American pilots had embarked to instruct Colombian airmen.

What Worlds?—"Between Two Worlds: Interpretations of the Age in Which We Live," is the name of a new book by Dr. Nicholas Murray Butler, president of Columbia University, which has just been published by Scribner's. In it he sees the birth of a new world in the present turbulent times. Writing from a cosmopolitan experience and with the unique opportunities of being informed on the significant trends which he enjoys as president of a large university and from his own scholarly perspective through his knowlege of history, he says that the spirit of Columbus is abroad. Everywhere men are searching for a new world, not actually a new continent but a betterment through change of the world where they are. Unprecedented numbers are homeless and economically disenfranchised in the world where they are; they are nomads without new savannas and unexplored seas to cross, and they are groping for somewhere to settle, for a place where they can have some part and some interest in developing the resources and where they can build happy homes. Tragically taking advantage of this spirit of restlessness and rootlessness, are demagogues and false prophets, Dr. Butler believes, and these, fostering a spirit of narrow nationalism which gives a distorted impression to the masses of a new and more secure world, are in fact obscuring the larger opportunities for a new world of peaceful and willingly cooperative neighbors.

What Are People Thinking?—What was generally accepted as being one of the first straws to show which way the wind of popular sentiment was blowing in regard to the new deal, was the recent primary election in Illinois. A state where a fairly representative cross-section of agricultural, manufacturing, mining and commercial interests is located, it was expected to give a clue to what the plain citizens think about the efforts of the government to initiate national recovery and its major experimental alterations in the old social order. The new deal had been made the campaign issue of the various candidates except in two or three minor cases where special local issues were involved. Illinois is normally a Republican state. In 1930, which was the last year in which primaries were held outside of a year in which the presidential election fell, the Republicans polled 1,410,538 votes to the Democrats' 327,312. Two years ago just before what is described as the Roosevelt landslide in the final elections, the Republicans polled 1,315,245 votes in the primaries to a total of 816,773 for the Democrats. This year the total vote for the Republicans was 755,000 and for the Democrats, 810,000. This was the first time in the state's history that the Democrats polled a larger total primary vote than the Republicans. Speaker of the House Rainey was returned as the Democratic candidate for his district by a margin of five to one over his opponent. Even greater importance was attached to the fact that Representative James A. Simpson, jr., Republican Congressman from the Tenth District, who had been attacked by Secretary Ickes, was defeated for renomination.

Play Ball.—April 17, the skies being commonly clear and even bright, saw baseball off to a brave start. Psychological analyses of fans report them in better condition than has been their lot for years, with money to spend for a ticket and even something to spare for a bottle of pop. Weary sport writers, back from extended treks of observation through the South, disagreed more than usual about the eventual outcome. Somebody will therefore have been right, regardless of who wins. Just now various notable items keep the faithful engrossed. Babe Ruth, forty and no smaller, is reported to be as greedy for home runs as ever. Iron-man Grove is depending upon tooth extraction to refurbish his mighty arm. Bill Terry, heir to the illustrious Mr. McGraw, is addicted to optimism and shrewd strategy. The kids of St. Louis, Chicago and Washington reveal a generous hopefulness in the prowess of local aggregations. Two of the newly enlisted managers have added to the colorfulness of current baseball jargon. The first is Casey Stengel, sardonic but amusing commentator on himself and others, to whom has been assigned the heroic task of keeping Brooklyn in good humor. The second is Mickey Cochrane, of valiant build and repute, upon whom the automobile workers of Detroit rely for a series of dramatic afternoons. All in all, the outlook is really good. Sport, the major concern of the American fireless fireside, seems destined to earn the cheers of millions and to cover with racy remarks the flattened final product of 2,750,000 trees.

Van Eyck Stolen.—One of the twelve oak panels of the fifteenth century Van Eyck masterpiece, "Adoration of the Lamb," was stolen from the Cathedral of St. Bavon at Ghent on the night of April 10. It is one of the few paintings ever mentioned in a treaty of peace. The stolen panel, which is about 54 inches long and 22 inches wide and contains "The Honest Judges" on one side and a portrait of John the Baptist on the other, has had an interesting history. An Austrian queen who objected to unclothed figures appearing in a church had it removed to a convent in Bruges, where with one other of the panels of the altarpiece it lay for many years. In 1817 the two panels were sold to the King of Prussia for 6,000 Belgian francs; they became one of the chief treasures of the Kaiser Friedrich Museum in Berlin (the missing panel is valued at 12,000,000 francs today, although it is too well known to be offered for sale). With four other panels they were restored to Belgium by the Treaty of Versailles. While there are several theories to explain the occurrence, it is feared that by the time the theft was discovered the panel had already

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crossed the frontier. Nevertheless borders and departing ships were carefully watched and emergency police made every effort to trace the missing picture which had been so rudely torn from its frame.

Renascent Railways.—The new stream-lined three-car stainless-steel Burlington train, the Zephyr, ran 104 miles per hour on a Reading right of way in New Jersey during an exhibition held last week. Built by the Edward G. Budd Manufacturing Corporation which holds patents on a welding process that made it possible to eliminate all rivets, and powered with a Winton Diesel-electric 600 horsepower motor, the train exceeded contract specifications. Its total weight is 100 tons, slightly more than an ordinary modern Pullman, and its direct cost of operation will be between $.30 and $.40 a mile, one-third the cost of present steam trains of like capacity. The three cars are articulated on single four-wheel trucks so there are sixteen wheels instead of the thirty-six a typical train would require. The center of gravity is 20 percent lower than usual, permitting high speed at curves, and rubber shock absorbers reduce uneven riding. The cost was $200,000. If it should make the ninety mile Philadelphia-New York run, including five stops, in competition with the Broadway Limited, it would pull into the New York Pennsylvania Station with the Broadway thirty miles behind in New Jersey. The Union Pacific already has in operation an articulated stream-line train made of aluminum alloy. The New Haven Railroad expects delivery this year from the Pullman Company of fifty stream-line coaches, interchangeable with present equipment, but reduced in weight from 135,000 to 100,000 pounds a car.

* * * *

More Taxes.—A House measure intended to raise approximately $258,000,000 annually in new revenue by stopping loopholes through which legal tax avoidances have been possible, was taken by the Senate and on successive days by large majorities provisions for raising another conjectural $250,000,000 were added to it. The first of these, which was voted by the relatively narrow margin of 43 to 36, would add 10 percent to each personal income tax return in 1934. It is reported by political observers in Washington that this item, likely to be unpopular with the voters at the congressional elections this fall, will be eliminated in conference between committees of the Senate and the House. On the following day the Senate, by 65 to 14, adopted the measure of Republican Senator La Follette of Wisconsin to add $100,000,000 to the annual yield from federal estate and gift taxes. Then by a vote of 40 to 37, it struck out the provision in the House bill which would have allowed consolidated income tax returns to corporations and their subsidiaries or affiliates. Senator Borah, sponsor of it, declared that this measure would yield upward of $150,000,000 in revenue to the federal government, while Finance Committee experts placed the yield at approximately $20,000,000. Further amendments were one that provides that income tax returns shall be open to the public and another that added $30,000,000 annually to the increase of $35,000,000 already added by the House to the returns from capital gains and losses taxes. In its final form the bill was passed 53 to 7, the Democrats voting solidly for it, 14 Republicans joining them. The President was declared to be unwilling to interfere with any of the provisions of the bill except a minor excise tax on Philippine cocoanut oils and copra which, he believed, would work too severe a penalty on the islands.

C.C.C.'s Year.—The Sunday after his return to Washington President Roosevelt received a report from the South covering the first year's activity of the Civilian Conservation Corps which ended on April 7. The report showed that 600,000 persons worked in the C.C.C. during the year, 42,682 of them war veterans and the others young unmarried men, members of families dependent on public or private relief. Sixty million dollars out of wages were sent home for family use, and disbursements of $225,000,000 were made, $150,000,000 of which it is estimated went immediately into general circulation. The survey proves that forest fire losses in the country during the period were 17 percent less than the average of the five years previous. Secretary Ickes estimated that the recreational value of the national park areas was advanced further than could be expected in ten years of ordinary activity. The states improved and enlarged their public domains by a development that would regularly take ten or twenty years. The Department of Agriculture, which plans and supervises all work on public and private timber land throughout the country and Alaska and Puerto Rico, was satisfied with the permanent fire prevention work accomplished in the national, state and private forests. Secretaries Dern and Perkins were both confident that the social result of the C.C.C. was beneficial to the country, especially the great cities.

World Population Trends. — Professor Charles Richet, winner of the Nobel Prize for Medicine in 1913, has just issued a remarkable world population survey from which he draws three conclusions: (1) Yellow and mixed races are increasing in rate five or six times more rapidly than the white races. (2) Among the white races Europeans increase the least. (3) Among the European peoples the most civilized nations show the least population increase. If the trend continues at its present rate, the Asiatics will have increased 140,000,000 in the next ten years, the American nations by 35,000,000, the Europeans by 20,000,000. While Shanghai shows an increase of 55 births per thousand population annually and Tokyo 44 per thousand, New York increases only 19 per thousand annually, and neither London nor Paris has shown any birth increase in the last decade. On the basis of the present increase rates Professor Richet estimates that New York will be the world's largest city in 1944, with Tokyo second and Shanghai third; London will be outranked by Berlin and Moscow. M. Richet held it impossible to estimate populations more than ten years ahead, but stated that if the present rate of increase continued, Tokyo would become the world's largest city by 1955.

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THE PLAY AND SCREEN

By RICHARD DANA SKINNER

Gilbert and Sullivan

AS AN infallible sign of spring, Broadway is again relishing the delights of Gilbert and Sullivan. The purveyors of this delight are the same group of actors and singers who formerly appeared under the banner of the late Milton Aborn.

As the repertory of this company changes rapidly, it is a rather difficult matter to report the individual productions in time to be of any value to the readers of this department. I can assure them, however, that the one-time Aborn group have all the qualities to make Gilbert and Sullivan palatable. There are in the work of this group a spontaneity and a sense of pleasure in their task which have more than made up for minor defects in scenery and costuming. At times, this same zestful enthusiasm has also had to make up for individual performances which fell somewhat below the standards set by some of the more famous Gilbert and Sullivan productions. But, taken in a broad sense, the operettas do come definitely to life and lose none of their inherent charm because of long familiarity.

I still feel that a group of artists of this caliber could do an inestimable service to the theatre by establishing themselves in a permanent headquarters in New York, and by enlarging their repertory to include the more serious light operas generally included in the productions in the Opéra Comique in Paris. Popular-priced performances of grand opera at the Hippodrome in New York have amply demonstrated the hunger of the public for operatic fare within the reach of small purses. Behind this popular response undoubtedly lies the accumulated effect of years of musical education through radio broadcasting. But the fact remains that many of the lighter operas are actually better, both in musical and dramatic quality, than their more pretentious rivals of grand opera. Oscar Hammerstein, for example, gave us, in the old days, a splendid opportunity to test the delights of such a work as "Le Jongleur de Notre Dame." The beauty of this musical legend would be utterly lost in the vast reaches of the Metropolitan Opera House but would emerge triumphantly in any auditorium of moderate size.

My contention is that an operatic group which had the more or less assured backing of a repertory of Gilbert and Sullivan, and the artistic and musical daring to add other works from the Opéra Comique repertory, and to undertake the whole task on the basis of fairly popular prices, would rapidly work its way into the affections and the loyalty of the New York musical and theatrical audiences. (At the Majestic Theatre.)

Viva Villa

THIS film, which attempts to portray a frankly fictional account of the life of Pancho Villa, the once-famous Mexican bandit and revolutionary, has been a long time in coming to the screen. Ill luck seemed to follow the picture at every stage of its making. But it comes forth at last as an unvarnished tale of brutality mingled with a revolutionary hero worship, and with a conception of the leading character which will hardly find unanimous acceptance among those who have followed Mexican affairs closely. That Wallace Beery was selected to portray the rôle of Villa is sufficient indication of the type of fictional character created—an inconceivably childish person of deep loyalties and great disinterestedness who fought brutally because of ignorance and of the single-minded intensity of his devotion to a cause.

Our first glimpse of Villa is as a small boy who, according to the story, was forced to witness the death of his father from a flogging ordered by one of the rich Spanish ranchers. With this motivation established, we jump across the intervening years to the time when Pancho Villa, the peon bandit, has become almost a legendary figure in the northern states of Mexico. His one idea seems to be revenge upon the land-owners, until Francesco Madero, leader of the peon revolt, shows him the futility of revengeful raids compared to the great task he might accomplish by leading the armies of organized revolution. Villa accepts this challenge gleefully, and proceeds in his own boisterous manner to conquer one city after another without waiting for the consent of his military superior, General Pascal. Madero rebukes him for this, and there is a momentary rift between the two leaders after which Villa begs pardon, and the disagreement ends in an embrace. But Madero refuses to let Villa come with him to Mexico City, and by the time Madero, surrounded by Pascal and other plotters, is assassinated, Villa finds himself a refugee in an American border town as the result of his killing of a bank cashier who refused to cash his check after bank closing hours.

The last stage of the story covers the ride of Villa to Mexico City, arousing his peon followers on the route, and demolishing, one by one, the revolutionary leaders who had assassinated Madero. In Mexico City, Villa childishly tries to meet the budget problem by printing millions in paper bills which no one will accept. He then puts through the decree which had been the heart of Madero's vision, returning the lands to the peons, and with this gesture he bids farewell to public life.

In the meantime, during the course of the particularly brutal warfare he conducted, Villa managed to scourge with a whip the sister of a former supporter of Madero. The girl, moreover, was accidentaly shot in the scuffle which followed. The brother of this girl shoots Villa while he is on his way to buy some trinkets for his latest "bride." His death scene consists of his conversations with his self-constituted American press agent who tells him what his own dying words are to be.

I said at the outset that this story is admittedly largely fiction. It is also admittedly inspired by a high degree of hero worship. As a result its pictures of the arrogance and brutality of the old Spanish landowners in Mexico can hardly be accepted at face value. The film enthusiastically seeks to enlist sympathy, not only for Villa, the man, but, by inference, for much that he did which could be understood only in the actions of a maniac. (At the Criterion Theatre.)

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COMMUNICATIONS

MARYLAND'S GLORY, OUR GAIN

New York, N. Y.

TO the Editor: In THE COMMONWEAL of March 2, the Reverend J. Elliot Ross discussed the Maryland Act of 1649 entitled "An Act concerning Religion." He stated that I had been right in calling the wording of it "most intolerant." I am glad to have my conclusion confirmed by so just an authority.

A question suggests itself: Why has the act so long been represented as a muniment of religious liberty? The reason, I believe, is found in a book published in 1755, entitled "The Laws of Maryland at Large," compiled by the Reverend Thomas Bacon, a clergyman of the Church of England, and Domestic Chaplain to Frederick, sixth Lord Baltimore (after the return of the Calverts in 1713 to the Protestant belief). In this book, Mr. Bacon set forth not the Act of 1649, but a misleading abridgment thereof.

The act consists of quite separate enactments: one enacts that all persons denying Jesus Christ, the Trinity, etc., shall be punished with death; the other recites that the enforcing of conscience in matters of religion has often proven dangerous and then enacts ("except as in this present act is before declared and set forth") that no person professing to believe in Jesus Christ shall from henceforth be molested in respect to religion. Taken as a whole, the act is grossly intolerant, because although it does grant toleration to all Christianity, both Catholic and Protestant, it imposes the death penalty on all who deny Christianity. Without that enactment of the death penalty and without the parenthesized reference to it quoted above, the act reads as one of toleration. Mr. Bacon's abridgment reduced the enactment of the death penalty to a quite inconspicuous note easily overlooked, and omitted the parenthetical reference to it with fatal result. His garbled version was bound up with the Charter and the Laws, was extensively circulated and may be found still misleading readers in many of the public libraries of the country.

The historian Bancroft a century ago quoted Bacon's version and called the Act "the star of religious freedom, harbingering the day." But later he pointed out Bacon's error and warned against it. President Hoover in his letter (New York *Times,* April 9, 1932) to the Calvert Associates meeting, evidently misled by Bancroft, referred to the act as one of the proudest traditions of our history, and Dr. Nicholas Murray Butler, in THE COMMONWEAL (April 2, 1930, page 619), pronounced it "a declaration of religious liberty" and one of the precious events of our history. "The Catholic Encyclopedia" (article on Maryland) omits the provision for the death penalty, like Bacon quotes the act without the parenthesized reference and calls the act the celebrated Act of Toleration. THE COMMONWEAL (April 2, 1930, page 604) and many other authorities have followed suit. Father Ross now settles the matter—the act was "most intolerant."

Nevertheless, Father Ross claims to find in the government and law of provincial Maryland, a recognition of the principle of the separation of Church and State and of religious liberty now imbedded in American laws and institutions. He suggests that the spirit and practise of the people were tolerant and that in spite of the act, Quaker, Jew and sceptic dwelt in peace. That is true. The act imposed the death penalty only on denial, an overt act, not on unbelief, a passive state. But the penalties were sufficient to restrain all overt acts and actual enforcement became unnecessary. Tolerant practise under intolerant laws is quite common. But the question at issue is not the spirit and practise of a community, but its initiation of the principles in question in the law of the land. This cannot be found in the record of a government which provided the death penalty for all who denied a religious dogma and guaranteed freedom only to those who believed it.

Father Ross cites the unofficial celebration of Mass by the Catholic settlers on St. Clement's Island, and the omission of it on the founding of the settlement two days later, on the mainland, as indicating the separation of Church and State. I submit that, quite the reverse, the incidents express the recognition of those intolerant laws of England which prohibited the public celebration of the Mass and which were the result of the union of Church and State. In compliance with those laws, Lord Baltimore, when his settlers sailed, directed that all acts of Roman Catholic religion should be done as privately as possible.

The crown of England rested on the odious Erastian principle of the union of Church and State, with the State supreme, and the statute books of England bristled with cruel and oppressive laws against Catholics and Dissenters. Out of such conditions a Charter and a colony of religious freedom could not evolve. The constitutional law of England and its Erastian principle was embodied in the Charter. The integrity of that law and the constitutional rights of the settlers as Englishmen were expressly preserved in the Charter. In religion it granted to the Lord Proprietary the patronage and advowsons of all churches with the faculty for building and consecrating churches according to the Ecclesiastical Laws of England. The Charter limited the rights and privileges, granted, to such rights and privileges "as any Bishop of Durham, within the Bishoprick or County Palatine of Durham . . . hath had . . . or of right could or ought to have. . . ." Under the law of England a Catholic landed proprietor in England could not appoint to the church-livings in his gift other than the Church of England clergy. This point has recently been demonstrated by the Reverend James M. Magruder, president of the Ark and Dove Society of Maryland. It is obvious that the Bishop of Durham himself could not have appointed otherwise within his bishopric, and the rights and privileges of Lord Baltimore were expressly limited to those of the Bishop of Durham.

Lastly, Father Ross referring to the controversy of the second Lord Baltimore with the Jesuits, says the Jesuits were not prepared "for the separation of Church and State Lord Baltimore was insisting on," but I submit Lord Baltimore was not insisting on such separation, but,

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as a man of honor, on the application in Maryland government of England's Statute De Religiosis, in accordance with the terms of the Charter. The Jesuits sought to acquire land for their religious purposes (in mortmain). Lord Baltimore recognized that England's anti-mortmain Statute De Religiosis forbade it, and held it applied to Maryland. They claimed that this Statute was excluded from operation in Maryland, together with the Statute Quia Emptores. (See Father La Farge's article in *Thought,* March, 1930.) The exception in the Charter (XVIII) relates to statutes of sub-infeudation. The Statute De Religiosis was a statute of mortmain and was not excluded, either expressly or by implication. The Jesuits so concluded and withdrew their claim.

It is one of the anomalies of religious controversy that the foundation of religious liberty in America, and of the separation of Church and State, should be ascribed pre-eminently to the colonial government of Maryland, for take its record of law and government until the American Revolution, and it was peculiarly characterized by intolerance. By the Act of 1649 Catholics and Protestants united in decreeing the death penalty for all who denied orthodox Christianity; in the uprising of 1652-1658, the Puritans deprived Catholics and Anglicans of their rights; in the Revolution of 1689, Anglicans and Puritans deprived Catholics of their rights; by the legislation of 1702, Anglicans made their church the Church by Law Established, and in the legislation of 1718, Protestants disfranchised Catholics.

However, I gladly agree with Father Ross that the record is free from physical torture and from the extermination of "heretics" by death. That was owing to the clement spirit of the Maryland settlers, Catholic and Protestant, and of Cecilius Calvert, born a Protestant, living and dying a Catholic; and it came about, not by law, but in spite of law. That, I submit, is the significance of the Maryland Tercentenary Celebration, and it is worth celebrating.

CHARLES C. MARSHALL.

Editor's Note: A reply to this letter will appear in a forthcoming issue.

PHILOSOPHY IN SURVEY

Notre Dame, Ind.

TO the Editor: Dr. Phelan is up in arms again. His review of Monsignor Walshe's "The Quest of Reality," in the March 23 issue of THE COMMONWEAL, surprised no one who is familiar with our Canadian friend's treatment of most philosophical works. The French say something about a man's having "the defects of his qualities." I believe that is Dr. Phelan's trouble. His great learning and highly developed critical powers are the cause *per accidens* frequently of his not appreciating an author's point of view, or discriminating between an informal treatise, where slight inaccuracies could be overlooked, and a learned monograph.

Two years ago Father D'Arcy's "The Nature of Belief" was reviewed in THE COMMONWEAL by Professor Phelan. The usual adverse criticism was offered. I am afraid that many COMMONWEAL readers were shied away from the really interesting and learned work. I was in Belgium when the review appeared. Commenting on it at the time, a very distinguished Belgian Jesuit expressed considerable surprise at its severe and unfavorable tone. Even Dr. Phelan would respect the judgment of this man.

All of us wish to see American neo-scholasticism prosper, gain in profundity of thought, broadness of vision, and felicity of expression. There are different ways of accomplishing that. Dr. Phelan's manner is to use a sledge-hammer. It is questionable whether this is the best manner.

I hope my remarks will not be regarded as unkind. It is maybe well to realize, however, that Dr. Phelan's more or less habitual manner of reviewing books is accepted by some *cum grano salis.*

FRANCIS E. MCMAHON.

MR. LINDBERGH SINS

Moline, Ill.

TO the Editor: I believe that your comment of March 2, "Mr. Lindbergh Sins," struck the right note, your correspondents from La Grange and La Jolla (April 13) notwithstanding.

C. V. Higgins's logic is slightly awry: "If Mr. O'Mahoney spoke the truth. . . ." The value of a hypothetical syllogism depends altogether on the proof of the conditioned member, and Mr. O'Mahoney has proved nothing.

Mary B. Montgomery insists that "the army flyers must be most skilfully trained for any emergency, and their planes adequately equipped." By the same logic our battleships should be adequately equipped, and their personnel trained, to handle our ocean mail; and our ocean liners should be similarly ready to act as battle cruisers.

Evidently M. B. Montgomery is unable to see that a cruiser and a liner, while both ships, serve totally different purposes, as do their captains and crews. So do military and commercial planes, and their pilots. It appears that she is somewhat unfamiliar with both.

J. B. CULEMANS.

TESTIMONY

Boston, Mass.

TO the Editor: That Mr. Arnold Lunn will be an able apologist for Catholicism I have no doubt, but I can't see why your reviewer in THE COMMONWEAL of April 6, likes his discussion of hell in "Is Christianity True?" It is not hell fire but the separation from God, if I am not mistaken, that is the essence of hell.

"Depart from me, ye cursed" would be enough to make hell essentially what it is without the words that follow. It seems to me false emphasis to dwell on the latter rather than the former.

> "Think'st thou that I, that saw the face of God,
> And tasted the eternal joys of heaven,
> Am not tormented with ten thousand hells
> In being deprived of everlasting bliss?"

We might learn something from Marlowe.

JOSEPH DWIGHT.

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BOOKS

Out of the Laboratory

The Limitations of Science, by J. W. N. Sullivan. New York: The Viking Press. $2.75.

NOT SINCE Bertrand Russell's "Scientific Outlook" has there appeared such a stimulating work on the significance of science in the modern world as J. W. N. Sullivan's "The Limitations of Science." This author, who is well known in England and to some extent in America as the writer of an autobiography called "But for the Grace of God" and a book on Beethoven, is a mathematician and physicist of first importance. He is known to scientists in particular as the author of a volume on the nature of the new Einsteinian physics.

Although Mr. Sullivan places reasonable faith in the values of science, he is too careful a thinker and dispassionate an observer to feel that science alone can answer the most important questions which have puzzled mankind from the beginning. On the contrary, he affirms repeatedly throughout his fascinating book that although science, particularly since the Renaissance, has revolutionized the world and has given birth to new modes of thinking unknown to antiquity and medieval man, it has not answered the age-old questions as to the origin of life and the nature of intelligence and that most likely the answers to these questions lie beyond the provenance of scientific inquiry.

Affirming with Professor Whitehead that the whole movement of modern science could never have come into being if the principle of continuity, of cause and effect, had not been elaborated and repeatedly confirmed in the writings of the medieval philosophers, Mr. Sullivan outlines the development of scientific inquiry from the period of Galileo and Kepler through Newton to Einstein with admirable clearness and facility.

Like Eddington and others, Mr. Sullivan is very much impressed with the indeterminate nature of the electron and with the philosophical implications which seem to follow the abandonment of the determinate principle. As he himself writes: "When Eddington says that something analogous to free will must be put at the basis of physical phenomena, he means that the principle of indeterminacy is something more than a temporary rule, something more than a temporary mathematical device, and that it belongs to as fundamental a category of thought as does the notion of strict causality."

Although it is a great temptation for the ardent Catholic to accept this line of reasoning enthusiastically, as some of our current Catholic writers seem to have done, the present writer fails to see any connection between electrons that jump wherever they please and the doctrine of the freedom of the will. Moreover, it is possible that the action of these electrons may in the future be explained scientifically, that is, by the principle of cause and effect.

Among the most interesting chapters of Mr. Sullivan's book are those which outline the theories of the earth's

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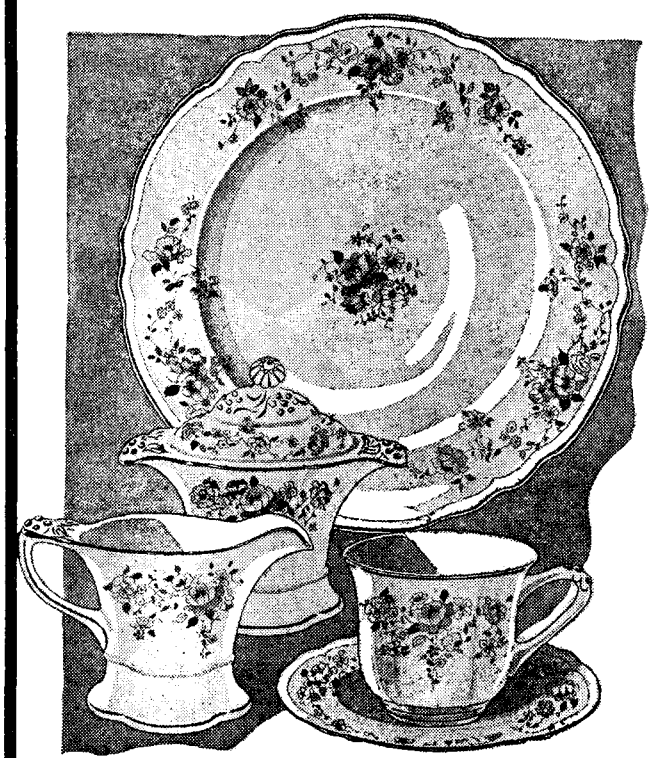

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NEXT WEEK

SMALL TOWN STUFF, by Marie L. Darrach, is a eulogy of the small town as a place to live. Instead of its being a breeding place of Babbits, she finds that it is a place where unpretentious people make their homes and their environment agreeable and decent, where they may enjoy leisure, where their children can lead healthy and natural lives and where there are fewer insecurities and, under apparently changing social conditions, there may be more opportunities than in the big cities. The author considers three types of small towns: the one surrounded by agricultural country; the other, the suburb of a metropolis; and the third, the college town, and explains characteristic advantages of each. . . . SOME BIOGRAPHIES OF 1933, by Joseph J. Reilly, begins: "Biography, having gone gaily off on a holiday at the call of that brilliant piper, Lytton Strachey, seems to have recaptured some of her dignity and poise. . . . Her offerings during 1933 were, all told, better than the average." Dr. Reilly then recalls what the principal biographies of the year were, including one that was a best seller and one that, he believes, was distinguished by genius. . . . GREEK MEETS GREEK, by Michael Earls, recounts the story of a lively literary encounter and enlarges on the advantages of charity in controversy. . . . RED, BLACK AND BROWN, by Bruno Roselli, sketches briefly the history of Garibaldi and the Red Shirts, of the Black Shirts and, finally, of the Brown Shirts; and draws therefrom some conclusions as to mass psychology. . . . THE COLLEGE ART THEATRE, by W. F. Cunningham, describes a highly successful and a growing movement toward a pooling of resources and a community of effort to produce good plays.

conformation, the work of Dr. Watson and Dr. Pavlov, and the merits and limitations of behaviorism and psychoanalysis, and discuss Einstein's relativity. Mr. Sullivan seems to think that physics has told us practically all that it can concerning the nature of the universe, and that the next great advance in the realm of science will come through newer concepts in the field of biology.

JOHN J. FITZGERALD.

The Eternal Diarist

Samuel Pepys, The Man in the Making, by Arthur Bryant. New York: The Macmillan Company. $3.00.

PERHAPS the first thought of another book on Samuel Pepys has to do with the proverbial carrying of coals to Newcastle. The popularity of Pepys during the last few years has been exceeded only by that of the Brontës. But ten minutes with Mr. Bryant's book completely annihilates the notion. For this is both an extraordinarily valuable and an extraordinarily interesting volume. In the first place, it is a splendid piece of scholarship, completely substantiated by the fullest references and indexed in a way that satisfies the most exacting student bent on research. Its thoroughness and carefulness win instant respect and make one at the outset want to pay the diligent author the tribute of careful reading.

And the reading is one long delight from start to finish. Here is the indefatigable diarist from his birth to the age of thirty-six, his story told with such gusto that one closes the last page with a regret which is mitigated only by the assurance that another volume is promised.

The sketch of Pepys's curious ancestry helps to explain the man of the diary, his prodigal nature, his many-hued temperament. Strains of artistocratic blood were in him even though his father was a tailor of Salisbury Court and his mother an ill-lettered washmaid, the sister of a Whitechapel butcher. He inherited anomalous traits. From remote villeins of the Cambridgeshire fens the race of Pepyses by the fifteenth century boasted landowners and even titles. The "cheerful and lively heritage" of the young Samuel in the London of the seventeenth century is fascinating reading, indeed; and Mr. Bryant's descriptions of London of that day and of the surrounding English countryside is a delight. St. Paul's School gave him his Greek, Latin and Hebrew, or at least enough of them "to pass for a learned man and to love good worthy books of all kinds." Then to Trinity Hall, Cambridge, where the friendships of his life began and also the first of those many loves which in turn endear him to us and at times turns us from him in disgust.

At twenty-six when he had begun his married life in London as a clerk in the Admiralty office, Pepys began also his diary; and from then on his daily life in London and at sea is told with the "Diary" as its main source. Mr. Bryant's work has been exhaustive and careful. His job has been to reconstruct his subject from his subject's pen; but he has done this throughout with no small facility of his own. Pepys lives before us with all his inordinate energy, his seizing of opportunity, his faithfulness to all (except his wife), his slow amassing of fortune, his childish

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delight in new wall-paper and a new terrace upon which he may walk after supper in his new purple coat, his amorous and sometimes ill-chosen adventures, his humorous and often pathetic attempts to "make it up" to Elizabeth by a generous gift of stuff for a gown or new household furnishings. Mr. Bryant's pages—dare one say it?—are better reading than the "Diary" itself, for they move on without hindrance in a style that partakes of the very nature of Pepys and his kaleidoscopic life.

Some persons may dislike Mr. Bryant's frequent quotings from his source, to suggest in Pepys's own words the nature of his many love affairs. Nevertheless, it is the man we want to see, just as he was, his weakest side just as his most serious, which Mr. Gamaliel Bradford so well gave us some years ago. And Mr. Bryant's book presents Samuel Pepys, the man. May it have the wide and intelligent audience it so richly deserves!

MARY ELLEN CHASE.

Troubling the Waters

Ways and Crossways, by Paul Claudel; translated by the Reverend Father John O'Connor with the collaboration of the Author. New York: Sheed and Ward. $2.00.

"FOR THINGS and for poems," writes M. Claudel in a pregnant discussion of religion and poetry, "there is but one way of being new, and that is to be true; there is only one way of being young, and that is to be eternal." Here is the keynote of the present volume—as indeed, it has been the keynote of his whole vast work in poetry and drama and mystical interpretation. But as his poetry and drama, because of highly individual expression and often profoundly involved themes, present more than usual difficulties to the average reader, this book of essays may well serve as an introduction, a bridge, between that reader and one of the supreme geniuses of our time. Paul Claudel is also, of course, one of the great spiritual forces of our time, increasingly absorbed in applying mystical values to life and its problems. "Everyone knows I am a fanatic, and I have nothing to lose," he confesses serenely—proceeding to give us a series of soul-stirring meditations and of letters which might have been written by a spiritual director. Some of these latter are concerned with the mystery of original sin, or the Incarnation or Transubstantiation, or—like the exquisite epistles to Arthur Fontaine—just with the passionate certitude of faith which broke upon the author "suddenly like a sunburst one Christmas day at Notre Dame," and which every Catholic may claim.

But Paul Claudel is not only an apostle—he is also an artist, eager that Catholicism shall recapture those powers of imagination and feeling which create the art of the world. Like Francis Thompson pleading with the Church to call back poetry to her service, he pleads that architectural and liturgical beauty shall once again fashion "a seemly vesture for the Eternal Bride." Fantastically enough he conceives an underground church, where silence "of the eyes, the ears and the senses" may more easily be achieved in our world of ubiquitous noise. Then, after praising the delicately healing darkness of

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some ancient cathedral, he bursts into a paean of color which is pure poetry: "I see possibilities round me all red and pink; others all white, with fine strong blacks, as at Sienna. Others silver grey, with glint of glass and nickel here and there. Others all green, grass-green, banana-leaf green, and laterally, a little ensanguined icon of the Sacred Heart. Others like peacocks, green, blue, violet, and red, and great strong whites . . . like beds of tulips: others intensely blue, like the sea at Cassis, like the pure and peaceful breathing of a flute."

No contemporary writer but M. Claudel could have given us this unique book. All the ways of life are signed with the cross, he seems to tell us—for he has ever been the defender of a hard faith, not an easy one. Yet he leaves us with the singing message that "there is nothing more real than joy, there is nothing more alive than life, we cannot do without God, and from Him to us there is a sure and trodden road."

KATHERINE BRÉGY.

Stories

On the Shore, by Albert Halper. New York: The Viking Press. $2.00.

A NUMBER of things indicate that the stories in this book were probably written before Mr. Halper's "Union Square." That book was notable for the fine frenzy of its oriental rhetoric, but only two of the stories (all of which are autobiographical in content if not in form) in "On the Shore" do not belong to the statement of fact school of fiction. The honors for the founding of this school should doubtless go to Sherwood Anderson; after him there is a well-known, though not always noble line which includes Ernest Hemingway, Morley Callaghan, Erskine Caldwell, Edward Dahlberg, James T. Farrell, Albert Halper (for the present), and a swarm of minor spawn that, at least two years ago, was engaging attention by merely stating things. The formula of this school is to limit fiction to the description of physical action, with some details of its setting, and consider the task of the artist done: which, in turn, more often than not, entails the use of characters close to the moronic level, since the use of characters of higher intelligence would necessitate the recognition of more variety and depth in life than could be easily handled by the formula; which, again, requires a prose constructed of the simplisms that are taken to be characteristic of the persons described. And the autobiographical form, allowing a narrator whose entire lack of acuity contributes heavily to the desired air of the naive, is often used.

It is therefore in a prose which ignores all the devices and rhythms developed since Lyly for the depiction and analysis of things discoverable by wide-ranging or profound sensibility that Mr. Halper recounts boyhood experiences in Chicago some twenty years ago. The atmosphere which he attempts to evoke as surrounding these experiences is that of the bewildered infant; it is sentimental, befuddled, and contains not the artistic truth about childhood but the general murky false naïveté cultivated by the strivers after what Mr. Lewis has called

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the "child-mind." For those who have not this mind, or an equally infantile delight in watching its operations, the tales can only be boring.

There are also three pieces in the volume which are closer in manner to "Union Square." While these are not at the opposing pole of complexity in contrast to the false simplicity of the earlier stories, they can be regarded as on the whole representing an opposite tendency: the rhetorical one, in which extravagance of statement replaces statement of fact. But the mean is not arrived at by jumping from the extreme of subject alone to the extreme of manner alone; and one asks with Mr. Halper, urging no answer: "What does it matter, then, if this story is not understood?"

GEOFFREY STONE.

Gossip

More or Less about Myself, by Margot Oxford. New York: E. P. Dutton and Company. $4.00.

THE "Autobiography" which Margot Oxford published ten years ago was a remarkable book. Whether as Margot Tennant of the "Souls," that little group which tantalized London society toward the end of the century, and of which Arthur Balfour was a member, or as Margot Asquith, wife of a British Prime Minister, the writer had had exceptional opportunities to observe life. "More or Less about Myself," intended as a complement to the "Autobiography," shows the same high qualities as its predecessor. Besides its solid substratum of well-indexed facts, it possesses wit, insight and charm. A book hard to lay down!

So many interesting figures crowd its pages that the volume is a veritable picture-gallery of the great and near-great of the past fifty years. One of the near-great is given a full-length portrait in the chapter on George Curzon, that amazing young man, who flashed like a rocket across the political skies a generation ago, only to come down as a burned-out stick in the War Cabinet of Lloyd George. When George Curzon left London to assume the Viceroyalty of India, there was apparently no limit to his possibilities. A future premiership was to be his by a sort of divine right. When he returned, his losing quarrel with Kitchener in the background, it was as a querulous, disillusioned man, who seemed, "somewhere's East of Suez," to have lost the "common touch," without which no modern politician can be great.

Margot Tennant was a girl of sixteen when Gladstone stayed at "Glen," the Tennant's home, during his Midlothian campaign, and she gives an absorbingly interesting account of the great protagonist of Irish freedom. The three brilliant Premiers of Victoria's reign—Palmerston, D'Israeli and Gladstone—have already passed into the Limbo of forgotten statesmen, while, by a curious whimsy of Fate, the prim, obese hausfrau whom they served has given her name to an era.

There is a mine of wealth in "More or Less about Myself" illumined by comments on life that are naive in their frankness.

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Briefer Mention

Germany Prepares for War, by Ewald Banse. New York: Harcourt, Brace and Company. $3.00.

PROFESSOR BANSE is one of not a few Germans who teach what is called *Wehrpolitik*—i. e., the "science" of how to prepare Germany for a new war which will not merely defend it against enemies but will attain the objectives which Von Moltke and his successors failed to reach in 1914-1918. The present book is, perhaps, his most ambitious undertaking. Most of it is a survey of the Great War and a cold-blooded study of the factors which eventually made for an Ally victory. Interspersed there are references to ways and means for turning the tables, the most important being a "plan" for the annihilation of the "Celtic and Teutonic" elements which inhabit the north of France. Banse is quite serious. What bugs are to professors of bugs, military matters are to this soldier. Of course no one should leap to the conclusion that Germany as a whole is thinking in such terms. But a group of Germans most certainly are.

My House of Life, by Jessie B. Rittenhouse. Boston: Houghton Mifflin Company. $3.50.

MISS RITTENHOUSE'S autobiography was inevitable. She went from the farm to free-lance writing and from that to poetry. Here she remained, as thoroughly devoted to everything in the nature of a lyric as some women are to all things associable with clothes. Perhaps the time which she served as hostess, reviewer and anthologist was really only an era of many minor poets—we do not know. At least she served it well, and if history eventually decides that the years from 1900-1920 were important, Miss Rittenhouse will be an indispensable source of comment and information. The most detailed portraits she offers are those of Miss Guiney, Vachel Lindsay, George Sterling and Amy Lowell. But hundreds of others get into the book for at least a moment. It isn't worth much as criticism or even, perhaps, as impressionism. The value lies in its evocation of a literary panorama which unfolded to a sympathetic onlooker. Miss Rittenhouse liked her work, her friends and above all the Poetry Society. This joy she will convey to readers interested in the same things.

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